

THE
SATURDAY REVIEW
OF
POLITICS, LITERATURE, SCIENCE, AND ART.

No. 702, Vol. 27.

April 10, 1869.

Price 6d.
Stamped 7d.

THE BUDGET.

IT has been the rare fortune of the CHANCELLOR of the EXCHEQUER to gratify the House of Commons and the country with a pleasant surprise. When all men looked that he should curse them with a tax or a loan, he has blessed them altogether. The revenue returns of the financial year presented a gloomy and fuliginous appearance, and it was generally apprehended that the reduction of the Estimates would not alone produce an equilibrium. Mr. LOWE has maintained, in the midst of lugubrious anticipations, unbroken silence, congratulating himself perhaps on an opportunity of exemplifying the artistic precept,

Non fumum ex fulgore, sed ex fumo dare lucem.

There is no need of a loan; the Income-tax is not increased, but reduced by a penny in the pound; and Mr. GLADSTONE has promised the repeal of that corn-duty which has loomed as a gigantic evil in his imagination from the time when he resigned without ever having thought of abolishing it during his seven years' tenure of office. The taxes on certain kinds of locomotion are reduced to a point at which it will evidently not be worth while to keep them in existence. Some of the assessed taxes are rendered less oppressive; and, above all, ambitious householders will have the opportunity of powdering the heads of their footmen without the painful sense of contributing to the wants of the Exchequer. When PITT first imposed the tax, his opponents, headed by Fox and the Duke of BEDFORD, attempted to cripple his efforts against France by setting the fashion of dispensing with powder; but the custom seemed to be so thoroughly established that the law allowed the father of six unmarried daughters to compound at a reduced rate for the decoration of his family. It is uncertain whether Mr. LOWE's concession will produce the effect of reviving the use of powder. The sacrifice of revenue is for the present less than a thousand pounds, and if the tax has operated as an impediment to fashionable caprice, it has been so far inconvenient and unprofitable.

Mr. H. B. SHERIDAN, who only two days ago exulted in the chronic employment of denouncing the law on fire insurance, is to be pitied for the loss of his favourite grievance. With a reserve the converse of tragic irony, the CHANCELLOR of the EXCHEQUER refused to discuss isolated projects for the repeal of taxation on the eve of the Budget. He could at his pleasure have answered the appeal to his liberality by explaining that Mr. SHERIDAN, like a New Zealand commander, was cannonading a fort which had been already evacuated. There is no longer room for eloquent expositions of the iniquity of imposing a tax on prudence and forethought. The Insurance Companies will profit largely by the repeal of the duty, which can scarcely fail to increase their business. Twenty years ago a proposal to repeal the shilling duty on corn would have diffused indignation and alarm through every rural district. Sir ROBERT PEEL, according to his custom, made the most of the imaginary securities by which he vainly hoped to reconcile farmers and landowners to the repeal of the Corn Laws. The shilling duty seemed to recognise the abandoned principle of Protection; and it was defended on more plausible grounds as a harmless source of revenue. The small amount of the impost renders it doubtful whether the price of home-grown corn has really been increased by the trifling tax on imported produce; and Mr. LOWE himself fails to trace the incidence of the duty; but the abolition of the only remaining protective duty is conformable to sound principles. Mr. GLADSTONE's attacks on the duty, when Lord DERBY and Mr. DISRAELI were in office, were chiefly founded on an assumption, unnoticed by Mr. LOWE, that the tax on corn interfered with the transit trade. It happened that corn was not included in the terms of the Acts for bonding mer-

chandize; and, consequently, although imported grain might be purchased on board ship for export free of duty, it became liable to the tax as soon as it was stored in a warehouse. The reasons for excluding corn from the privilege of bonding were not conclusive; but, as the revenue can afford the sacrifice, the Government is probably well advised in abolishing the tax altogether. When Mr. BRIGHT next encourages American Protectionists by the assurance that free trade is but imperfectly adopted in England, he will be puzzled to find a single duty which has a collateral tendency to benefit any class of producers. The other taxes which are to be repealed have been judiciously selected, and it would have been right to abolish instead of diminishing the most mischievous duties on locomotion, even if it had been necessary to retain for another year the taxes on fire insurance and hair-powder. The seizure of the first occasion for diminishing the Income-tax proves that Mr. LOWE's financial and political doctrines are sound. There can be little doubt that in another year the per-centage will be reduced to fourpence in the pound; and it will not be desirable to attempt any further diminution. It is perfectly just that incomes should be subjected to direct taxation, but experience proves that as the rate increases the returns are less and less trustworthy. Schedule D becomes comparatively honest when the temptation to fraud is measured by fourpence in the pound; and it may reasonably be expected that in the absence of war or of extraordinary disaster a fourpenny rate may become permanent during a considerable number of years. The indolent facility with which Mr. DISRAELI and Mr. HUNT resorted to the Income-tax for the means of meeting the cost of the Abyssinian war tended to facilitate a revolutionary extension of direct taxation. It is perhaps not without a sense of future danger that Mr. LOWE hastens to reverse the mischievous policy of his predecessors. He may fairly hope in his next Budget to propose reductions of indirect taxation which will reconcile all but fiscal fanatics to a simultaneous re-establishment of the rate of fourpence in the pound.

The large surplus was entirely unexpected, although the curtailment of the Estimates by nearly three millions provided a considerable margin. Mr. LOWE's calculations of the revenue for the ensuing year are not unduly sanguine, for trade has since the winter been slowly and steadily reviving. As the charge of four millions and a half for the Abyssinian war exactly swallowed up the surplus, it would have been impossible to effect a reduction of taxes if Mr. LOWE's benevolent disposition had not been combined with much administrative ingenuity. By a series of alterations in the time and mode of collecting the taxes he hopes permanently to diminish the cost of raising the revenue, as well as to increase the receipts; and by accelerating the payment for the present year he provides the surplus which he afterwards liberally and judiciously distributes. Financiers instinctively disguise their operations when they mix up capital and revenue; and the CHANCELLOR of the EXCHEQUER did not expressly state that in anticipating future income he was virtually raising a loan, though he resorts, not to the money-market, but to the taxpayer. There will be little disposition to criticize in an adverse spirit a contrivance which has produced great and unexpected relief; or, if any financial purist complains that the Abyssinian charge is not properly covered by the income of the year, he may be consoled by remembering that in 1866 and 1867 Mr. GLADSTONE and Mr. DISRAELI adopted the converse process of applying revenue to capital purposes, by converting a portion of the perpetual debt into terminable annuities. It has been often shown that a great hardship was imposed on payers of Income-tax by the mode in which the late Government provided the money first required for the Abyssinian war.

Mr. LOWE evidently shares the opinion that exceptional outlay ought to be distributed over a series of years; and, if he is right in believing that his new mode of collection will be advantageous in itself, he is perfectly justified in profiting by the accompanying windfall; or, to use more accurate language, in picking up the fruit which he has himself shaken from the tree. There can be no difference of opinion on the expediency of substituting official tax-gatherers for parochial amateurs; and although excisemen will exercise additional vigilance, moderately honest taxpayers will welcome a change which removes their establishments and their private affairs from the curious supervision of neighbours. In his estimates of revenue, Mr. LOWE has been prudently modest; but there can be no doubt that in the absence of disturbing causes his expectations will be considerably exceeded, even if rich men should once more disappoint him by obstinately refusing to die. With the exception of the cotton trade, the principal branches of industry are in a tolerably healthy state; and the rise in the rate of interest shows that commercial enterprise is reviving. Mr. LOWE has commenced his career with prosperous auspices, although at the commencement of his speech he wisely propitiated the jealous Powers by dilating upon the unhappiness of his circumstances.

MR. MILL ON ENDOWMENTS.

MR. MILL shines much more out of Parliament than in, and it is very satisfactory to those who admire his great ability and originality to meet him again in the calm field of philosophical discussion. He has contributed an essay on Endowments to the current number of the *Fortnightly Review*, which is marked with all the good sense, width of view, and temperate advocacy of proposals out of the beaten path, which used to charm and instruct his countrymen before the favours of the electors of Westminster tempted him into freaks of irritability and violence. The whole subject of endowments is one of the deepest interest to a generation which has decided to assume a control over vast masses of property devoted by persons, long since dead, to special uses, but which is only very gradually working out something like definiteness and distinctness in the conception and application of the principles that ought, for the future, to regulate the enjoyment of the property of which it has arrogated to itself the virtual ownership. What the general policy is which the State ought to adopt towards religious endowments, is a question full of problems the intricacy and seriousness of which we are just beginning to appreciate, but which at present England is not called on to settle. The immediate concern of the State is with educational endowments; and in this sphere it may be said that the English public has arrived at some preliminary resolutions, which in the next few years will probably be carried out with more or less completeness. These principles of action seem to us to be the four following:—The State has resolved that it will apply the endowments of which it has taken possession, that it will use its controlling power, and that so far as it contributes fresh funds, it will contribute them, in the first place, to provide education of different kinds on such a scale that every class may get what it really wants; in the next place, so that the education they gain shall be of the very best kind in each department; thirdly, so that this education shall be as varied as possible; and lastly, so that those in every rank of life who have a real natural aptitude for the highest education shall receive it. The first of these aims will be realized when a system of national elementary education shall be established, when Mr. FORSTER'S Endowed Schools Bill has provided the means of setting up efficient district schools for secondary education, and when the two great Universities are made national institutions. Much has already been done to make the higher education varied, and too much has perhaps been done in the way of constituting ill-devised and nearly useless Professorships. The elementary education will get better and better when a national system is instituted, and it has greatly and rapidly improved in recent years; and the class of teachers in the secondary district schools will be so much better than the present masters of obscure grammar-schools that the elevation of English secondary education must necessarily follow on the passing of Mr. FORSTER'S Bill. Great efforts have been made to raise the higher education also to something like its proper level, and a very large amount of money is now applicable every year to aid young men, who are supposed to be deserving, in acquiring this higher education on cheap terms, and to reward those who show pro-

ficiency in it. But, although these sums are not entirely wasted, they are often ill applied, and are employed without any general notion having been formed of the objects to be arrived at; and scarcely a beginning has been made towards providing that the education given at the Universities shall be what it ought to be. Our present difficulties with regard to educational endowments relate to University endowments almost exclusively. Elsewhere, although we have not got what we want, we can see what it is that we do want. We want a thoroughly good and a universal system of elementary education, and that very promising boys shall be passed on and brought up gratis, or nearly so, at the secondary schools. We want a thoroughly good secondary education, and that really promising boys should be sent to the Universities and there be educated at scarcely any expense. All this is, theoretically, plain-sailing enough. But when we come to the Universities, and attempt to decide on the way in which the enormous funds they possess shall be applied so as to secure the greatest amount of education of the highest kind, and in what shape and to what extent they shall aid and reward persons desirous of this education and capable of profiting by it, we are met with very great puzzles, which the reforms hitherto carried out at the Universities either do not solve at all, or solve in a very unsatisfactory way.

The great failure in these reforms, the radical blunder that has been committed, is that no attempt has been made to make education a profession. It is only a temporary occupation which does well enough for a few years, and which offers to a clever young man a pleasant, sociable, rather luxurious, and apparently useful life, until he can decide how he shall settle himself in the world. Or else it seduces able young men into accepting permanent situations, which tempt them in moments of despondency with a small certainty, and doom them to a long life of obscurity, disappointment, and uselessness. The key to a solid and thorough reform would probably be found by omitting at the outset to think what funds this or that college could or would apply to payments for education, and by considering simply what is wanted. The higher education must be in the hands of men of two classes—the men who teach, and the men who find their main occupation in study, in experiments, in carrying on the general acquisition of European knowledge, in making England one of the primary centres of intellectual effort. The teacher may also be the student and philosopher; but the two things are separate, and a University wants men of both classes. It wants a great many good teachers, and it wants some philosophers. If it wants these philosophers, it ought to pay for them. There ought to be a career of education and philosophy on which men can enter as they would on any other career. No one on beginning a profession expects to get on all at once; but every one wants to be able to hope for something worth hoping for. A University has nothing to do with the private habits and lives of those whom it employs. It is not its business to enable them to marry, or to prevent them from marrying. All it has to do is to get the right article and to pay for it properly. Opinions will always vary as to figures, but in order to gain something like definiteness as to what is meant, we may say that a really competent man who gives himself up to the higher education at the University, should be able to see his way to a minimum income of twelve hundred a year. Nothing under that will enable the Universities to compete with the Public Schools and with the varied attractions and openings of London. There is not the slightest want of means to make the higher education a profession at the Universities, if only this were accepted as the application of the funds derived from endowments and from the payments of students, which is the one essential and primary thing to be attained. College livings, scholarships for students, fellowships for absentees, are all of utterly subsidiary importance, until the Universities have secured the highest possible education, by getting the best possible teachers, and the most learned and philosophical men they can find, in the main departments of knowledge and inquiry.

But, as Mr. MILL points out, the State has to deal, not only with the past, but with the future, and it may lay down rules which shall affect endowments in coming years. Shall it permit endowments at all? Shall it require that all endowments shall from the outset be subject to its control? Shall it fix a period after which the fund shall cease to be held in accordance with the will of the donor? It is the principal object of Mr. MILL to caution his contemporaries against too indiscriminate a hostility to endowments, and too much State interference with them. He is all for encouraging the minority who from time to time have odd crotchets, and who want to see them fairly tried. Some enthusiastic admirer of organization

recently, it appears, proposed that no gift for public purposes should be given except through the medium of State officials, who would do what they thought best with it. Mr. MILL is naturally incensed by this audacious enemy of the liberty of the individual, and crushes him accordingly. Every one ought, he says, to be able to give or leave by will money for any endowments not absolutely contrary to law, and the State should entirely abstain from controlling the application of the money. But then the power of bequeathing for public purposes should be restrained within the same limits as those which confine the power of testators in favour of private persons. The law says that no man shall control the destination of his property, so far as regards private persons, beyond a life or lives in being and twenty-one years afterwards. A testator shall, Mr. MILL suggests, have exactly the same, but no more, control over his property if he chooses to prefer public to private interests. He should be able to say what institution should profit, and on what conditions, by his money during a term which should fairly represent the limitation enforced in case of gifts to private persons. Perhaps fifty or sixty years might be taken as a not inadequate term. It is very seldom that in real life a testator manages to control the disposition of his property for so long as fifty years after his death; but still it might be possible for him to do so, and a term ought to be taken for endowments which should represent rather the extreme cases of testamentary control. When the time had expired, the endowment would lapse to the State; but whether the State ought to continue the existing application of the fund, if it saw no objection in this application, Mr. MILL forbears to discuss. If we think only of educational endowments, there seems no great difficulty; the State would have no means of judging whether particular religious endowments were or were not beneficial. If a Grammar School only educates one scholar in each year, it obviously fails; but if a Society for the Conversion of the Jews converts one Jew a year, does it succeed or fail? Religious endowments would therefore be in all probability allowed to lapse absolutely to the State; and if the State got into the habit of appropriating religious endowments, it would be apt to think it might as well take all the endowments it could get. All this is in the region of very distant speculation. There is no chance of any such limit being imposed on public gifts as Mr. MILL suggests, but such suggestions are by no means without practical value. They are quite worth discussing in connexion with present politics. How far it is desirable to let the State—that is, the permanent clerks of departments under the spasmodic control of chiefs interfering, not as having special knowledge or wisdom, but as representatives of a Parliamentary majority—fetter the action, be it wise or foolish, of individuals, is a very pressing question. As we get accustomed to political discussion, we feel more and more how difficult it is to deal properly with the various and complicated interests of English society, and how much study and knowledge ought to go to form a judgment. Naturally, therefore, we turn for guidance to those who have given long and special study to any subject; but these people with special knowledge all wish to see their own ideas carried out, and the easiest way, they think, of having this done is to get some department of Government charged with the execution of their projects. These well-informed, earnest men, are therefore always pressing us more and more within the region of State control; and it is very desirable that men with a general philosophical power, like Mr. MILL, should constantly remind us of what is to be said on the opposite side, and should even present their views in such odd and unexpected ways as by offering, as the true theory of endowments, that people should be able to gratify their whims and air their crotchets for fifty years after their death, and that then, when they have had their fair share of posthumous fun, their money should be absorbed in the Consolidated Fund.

LORD STANLEY ON POLITICS.

LORD STANLEY'S political speeches at Glasgow were much less valuable than his Address to the University. His manly recommendation of studies which train the intellect for exertion contrasted favourably with the passionate misology in which Mr. FROUDE concurs with Mr. LOWE. In his advocacy of severe preparation for a laborious life Lord STANLEY was not embarrassed by any conflict between conviction and practice, or by the sense that a paradoxical situation required an apology. The opinions which he afterwards expressed on foreign policy, though not less sincere, were far more questionable than his defence of learning. It is perhaps well that

Englishmen should become accustomed to the great change in national policy which may be a necessary consequence of the vast extension of military establishments on the Continent. Every addition to the average size of armies renders voluntary enlistment more inefficient as compared with conscription; and the adoption of steam and of armour diminishes the maritime strength of the nation which relied for its naval supremacy on the numbers and quality of its seafaring population. As long as existing conditions regulate the relative force of different Powers, it will be expedient for England to withdraw in great measure from the attempt to exercise general influence on Europe; but when public opinion is entirely unwarlike, there is little use in peaceful exhortations which are unavoidably overheard by contemptuous rivals. It was especially injudicious in Lord STANLEY to refer slightly to the Belgian guarantee, which is still binding in law and in honour. It is indeed possible that circumstances might furnish an excuse for non-performance, by rendering the redemption of the pledge obviously impracticable. If France and Germany were to agree on the seizure and partition of the Low Countries, no other Power could interfere, except by verbal protests; but it is scarcely the function of an English statesman who has just retired from the Foreign Office to invite aggression by anticipating an iniquitous combination which may probably never occur. The immediate danger to Belgium proceeds exclusively from France, which has hitherto avoided a direct collision with English policy. It is prudent to be prepared for difficulty, but diplomatists have no business to think aloud. Lord STANLEY'S reference to the American dispute was conventional, and therefore harmless. As the Minister who negotiated the abortive treaty, he cannot but be disappointed; but he properly expresses a hope that unfriendly language may not be followed by hostile acts. He is justified in the belief that no party in America meditates immediate war, but the bitter injustice which animates the whole population is undoubtedly dangerous. The chronic ill-will to England has assumed an active form, and it is not in the nature of Americans to resist or to rebuke any popular error. The most accomplished journalists vie with the lowest demagogues in unreasoning vituperation. The *Nation*, which stands on the intellectual level of the best European periodicals, descends into a blind and hysterical fury whenever it refers to England; and the Philadelphia Correspondent of the *Times* gravely declares that Mr. MOTLEY will be instructed to demand the unconditional payment of the *Alabama* claims, and an apology for the recognition of belligerency. The Government of Washington will evidently not surprise the people of the United States if it should unhappily prepare for a rupture by wanton insult.

The Conservative working-men must have been perplexed by Lord STANLEY'S profession of political faith, unless they were intelligent enough to perceive that his position was as anomalous as their own. The adherence to the Conservative party of a politician as free from prejudices as Mr. LOWE, and far colder than Mr. GLADSTONE, seemed to require explanation; and although Lord STANLEY'S intellect is of the most straightforward character, he was compelled, like a French philosopher, to explain by ingenious theories the result of purely historical causes. His party was chosen for him in his youth; and, as the connexion is confirmed by time, he necessarily finds it more difficult to transfer his support to his natural allies. His personal importance enables him to draw largely on the patience of his party, although from time to time he is forced to vindicate his formal consistency by his vote. At the beginning of the last Session he condemned the Irish Church in a deliberate speech, and, finding himself overruled by his colleagues, he thenceforth maintained unbroken silence. If his services could have been spared, he would scarcely have been allowed to bury himself in foreign affairs while the Government of which he formed a part was contending against an overwhelming preponderance of numbers, of argument, and of ability. Since his retirement from office he has only supported his friends by a silent vote, nor would his absence from the division have occasioned general surprise. It would perhaps not have been expedient to furnish the House with the explanation of his conduct which he has confided to the Glasgow Association. The working-men whom he addressed must have wondered whether Lord STANLEY'S opinions were identical with the Conservatism which they have been induced to profess. It may be safely assumed that their local teachers and the promoters of their organization have dealt both with the Irish Church and with general politics in an entirely different spirit. The Conservative working-man is not accustomed to hear that Mr. GLADSTONE and his colleagues are influenced by purely conscientious motives; nor can he easily reconcile the defence of the Irish Church with

an avowed sanction of total disestablishment and of partial disendowment. Much may be said on either side as to the comparative importance of separation from the State, and of deprivation of property. Sir ROUNDELL PALMER, like Lord STANLEY, attached little value to the political condition of the Church, while Mr. GLADSTONE took the more imaginative view that recognition by the State was a possession of a higher order than material wealth. The thoroughgoing opponents of the Government Bill denounce the entire principle of political and economical abolition. Their zealous followers can understand the charge of sacrilege and spoliation, but they would scarcely be excited to enthusiasm by a proposed modification of the sacrilegious and predatory scheme. Lord STANLEY coolly declares that a Christian Church ought not to care for titles or secular privileges; and he admits that any surplus of ecclesiastical revenues may fairly be applied to temporal purposes. For once a plausible compromise is far more indefensible than indiscriminate resistance. In common with the angry partisans whom he despises, Lord STANLEY fails or refuses to appreciate the only adequate reason for the abolition of the Irish Church. The measure will tend to conciliate the Roman Catholics and to pacify Ireland, unless it wholly fails in its purpose. For any smaller object it would have been unjustifiable to attempt so exceptional an enterprise; and it would be worse than idle, if anything is done, to do less than the occasion requires. The half measure which is recommended by Lord STANLEY and Sir ROUNDELL PALMER would be almost as obnoxious to the Irish Protestants as Mr. GLADSTONE's Bill, and it would neither terminate nor mitigate the agitation which may perhaps be closed by the total destruction of the Establishment. Moralists have doubted whether AGAMEMNON was right in sacrificing his daughter to obtain a fair wind for the Grecian fleet; but it would have been incomparably more unjustifiable and more foolish, when the goddess demanded her life, to cut off her leg or her arm. It is certain that the mutilation of the Establishment would not propitiate the powers which keep a tempest perpetually blowing in Ireland.

Lord STANLEY's judgment is perhaps unconsciously biased by the necessity of excusing his co-operation with the party of resistance. A detached Liberal, holding a command in the enemy's camp, he forms for himself, as it were, a permanent Cave. Agreeing with his adversaries on great principles, he can always excuse his antagonism by objecting to the details of their measures, and by denouncing errors or unsuccessful experiments such as the release of the Fenian convicts. Few Bills are perfect, though Mr. GLADSTONE's has at least escaped the fatal defect of incompleteness. If it is necessary to find an argument against the measure, it can only be objected that the Bill is too sweeping where a smaller measure would have been useless. On ordinary occasions Lord STANLEY may exercise a useful function by criticizing the application of doctrines which he accepts. In his half-hearted opposition to the Irish Church Bill he furnishes Mr. GLADSTONE with additional authority, though he withholds from him a vote which is not indispensable. If it is said that Lord STANLEY's opposition is moderate and reasonable, it must be answered that it is only tolerable because it is likely to be ineffective. In a close contest, where his vote might have turned the scale against the Bill, he would have won a triumph, not for himself, nor even for Mr. DISRAELI, but for Mr. HARDY and the enthusiastic majority of the party. The ostentatiously sophistical oration of Mr. DISRAELI probably indicated total indifference to the establishment or endowment of the Irish Church. The leader of the Conservatives may plead the doubtful excuse that he was obliged to keep the party together, and that, not being allowed to be silent, he resorted to phrases which could by no possibility support the Conservative cause. Lord STANLEY's mind is not so constituted as to enable him gravely to propound the insoluble puzzle that religion begins where philosophy ends; but, not being prepared wholly to throw his party over, he complains that Mr. GLADSTONE has not limited his bid for peace to half the reserved price as fixed by the vendor. Perhaps the best excuse for Lord STANLEY's anomalous attitude is the success with which he has maintained it during a political life of twenty years. His reception in Scotland affords an additional proof that he still retains in some measure the confidence of both parties. The Conservatives are proud of a leader whom they know to be exempt from their own prejudices; and the Liberals forgive the formal opposition of a candid and sympathizing adversary. If the bat in the fable had been recognised either by the birds or the beasts, the moral of the story must have been reversed.

THE DEBATE ON THE FRENCH BUDGET.

THE most logical of nations does not boast the most logical of Legislatures. The general discussion of the Budget in the Corps Législatif ran through the greater part of its course without so much as a reference to the seemingly appropriate subject of pounds, shillings, and pence. M. ROUCHER has been the unwitting author of this curious anomaly. When the Deputies reassembled after Christmas, he was able to stave off more than one awkward discussion on the plea that the conduct of the Government could be most conveniently criticized in connexion with its financial policy. It was a tempting argument at the beginning of February, but it may be doubted whether the Ministry had an equally good opinion of it at the beginning of April. A danger postponed is not the same thing as a danger averted; and after the speeches of M. THIERS and M. FAVRE, M. ROUCHER may perhaps regret a suggestion which, though it served his purpose at the moment, had such latent capabilities of being turned to account by his adversaries. If he has succeeded in keeping the Opposition silent for two months, the delay has only injured the Government. Nothing has happened in the interval to blunt in the least degree the edge of M. THIERS's sarcasms, and, with a general election coming on in May, one damaging speech after Easter is worth at least two before. The electors have so much the less time in which to unlearn their lesson.

If France were under an arbitrary Government of the ordinary type, even the most accomplished orator might fail to invest with sufficient freshness the accusations levelled against it. The particulars of oppression might vary from time to time, but the substance of the indictment would necessarily remain the same. It is the singular inconsistency between the professed principles and the actual institutions of the French Empire that affords the Opposition such an inexhaustible opportunity for attack; and M. THIERS could not have wished for a more effective weapon than he found in a simple enumeration of the essential characteristics of free governments. He put aside all the open questions of politics—the value of standing armies, the comparative advantages of Protection and Free trade, the precise relation in which the Church ought to stand towards the State. Upon such points as these different nations, or different parties in the same nation, might reasonably entertain different opinions. But upon the conditions which determine whether a nation does or does not enjoy political liberty, there is absolute unanimity. They include freedom of the person, freedom of the press, freedom of election, freedom of legislation. Where any one of these is wanting, the liberty of that country is imperfect; where all are wanting, liberty cannot be said to exist. After stating this principle, M. THIERS went on to apply it to France at the present moment. How can freedom of the person consort with the *loi des suspects*? A French subject is at the mercy of every functionary in the Empire. He may be subjected to injuries and insults of all kinds through official blundering or official spite, without having any remedy whatever. M. FAVRE supplied an illustration of this fact which on less trustworthy evidence would almost pass the bounds of belief. A young French lady travelling in Brittany was arrested by a gendarme for no other reason than because an old beggar woman she had passed on the road chose to claim her as her daughter. She was kept in prison for two days, by order of the Juge de Paix, till her papers could be obtained from Paris. On their arrival she was sent to the Juge d'Instruction, thirty-five miles off, subjected by him to a long examination, and then detained for three days more until further proofs of her identity were forthcoming. "I tried," said M. FAVRE, "to obtain redress for her, and we were only laughed at for our pains." It will be seen that the facts as here stated involved no political considerations whatever. It was only a flagrant case of false imprisonment, destitute of any colourable justification in the first instance, and aggravated in its later stages by a needless exhibition of judicial stupidity. But the armour which the French Government throws round its agents secures them equal impunity whether their ill-doing be civil or political. When the doctrine that the King can do no wrong is thus extended to the humblest member of the official hierarchy, individual freedom must be in a poor way.

In spite of the changes lately introduced, the press is not much more free than the person. The changes no doubt were good so far as they went. A Frenchman can now start a newspaper without preliminary authorization, and the Government has no longer the power to suspend or suppress journals at pleasure. But the removal of these disabilities is not the same thing as establishing the liberty of the press. It amounts at most to untying its hands and letting it fight the Government at its own proper risk. In thirteen months, says M.

FAVRE, 118 press prosecutions have been instituted, an aggregate fine of 135,000 francs has been inflicted, and the sentences of imprisonment have made up a total of more than nine years. Such is the record presented by the first year of the new press law, and while the conditions of the contest remain unaltered the result is not likely to be different. Where the publication of a subscription-list constitutes an offence, and a magistrate virtually chosen for the occasion constitutes the tribunal, the instances in which an accused journalist comes off victorious are certain to be extremely few. Nor is freedom of election in any better plight. By a system of grouping which would delight Mr. DISRAELI's heart, the French Government has contrived to infuse a rural element into the town constituencies which greatly modifies their naturally democratic tendencies. A series of electoral districts, re-arranged according to circumstances, is as useful an instrument as a Minister of the Interior can desire. Then the voting-papers which contain the name of the official candidate are distributed by the Government agents along with the electoral cards. When the elector is an ignorant peasant, he naturally supposes that to vote, and to vote for the official candidate, are equally duties imposed on him by the local authorities; and even where political enlightenment has gone somewhat further, the mere fact of having the voting-paper sent to you, instead of having to get it for yourself, is safe to secure a certain percentage of votes. With more active minds the Government goes to work in a different way. It cannot rival the Opposition in promises of legislative or administrative reform, because it might be highly inconvenient to have the fulfilment of them demanded hereafter. But it has got one advantage in which the Opposition has no share. It can put its hand into the national purse and distribute its contents among any number of well-disposed constituencies. Whether by the loan of a picture or the concession of a railway, by a grant of public money or a contract for public works, the Government is always waiting to be gracious to the district which has made good its title to consideration by returning the right man. Still, in spite of all these precautions, the wrong man gets in here and there. It is not enough, therefore, to put checks on the freedom of election. Freedom of legislation must be restrained as well. The Corps Législatif must not elect its own President, lest he should not interfere at the proper time and in the proper interest. It must not have the right of initiating measures, for fear the Government should have a law made against its will. It must not put questions to Ministers when it likes, because to answer or to refuse to answer may be alike inconvenient. And behind all these bulwarks of absolutism lies one stronger than all, the absence of a responsible Ministry. If, by some strange combination of chances, the Government should be defeated in the Corps Législatif, no constitutional precedent would necessitate its taking notice of the fact. So long as the Ministers enjoy the confidence of the Sovereign, it is a matter of little moment whether they add to it the confidence of the representatives. The circumstances of the hour gave M. THIERS an admirable opportunity of pointing the moral of his sermon. Whether France shall or shall not enjoy political liberty is a question of immediate interest to every Frenchman, for it means whether it shall rest with the nation to choose between peace and war.

M. ROUHER's reply was not worthy of the attack which it called forth. The most noticeable thing in it was his acceptance of M. THIERS's statement that the feeling of the towns was against the Government. He avowed that his main reliance was on those agricultural masses who combine austere lives, high notions of duty, and a devoted attachment to the rights of property, with a legendary worship of NAPOLEON. It is no slight advantage to have the support of twenty-six millions who "judge the Government with impartiality," and, what is more to the purpose, will not fail it on the day of voting. Armed with this consciousness, the Government can afford to bear with "the capricious temper and the national inclination "for criticism" which characterize the intelligent classes. We ask your confidence, it can say to them, but whether you give it or not makes next to no difference. We ask you not to hurry us forward any faster than we wish to go, but the dead weight of resistance we can command is a sufficient guarantee that any attempt to do so will be so much wasted strength. So long as it can dispense with the goodwill of the educated minority, it is a secondary question with the Imperial Government from what quarter it derives support. The peasant, who even now is hardly sure whether it is the First, the Second, or the Third NAPOLEON that occupies the throne; the workman, in whom Socialist instincts are uncontrolled by any acquaintance with the facts of history or the laws of economic science; the shop-

keeper, whose highest ideal of Government is something that shall stand between him and the Red Spectre—to any one of these the Empire may appeal with some chance of success. From his life-long quarrel with intelligence, NAPOLEON III. might be the worthy hero of a political Dunciad.

IRISH LOYALTY.

THE fire of indignation seems to burn very fiercely in the hearts of Irish Protestants, and of their supporters and admirers over here; but we cannot help hoping that there is rather more smoke than flame, and that, when passion has had its way for a little, reason and common sense will begin to prevail. It seems to us a good sign that, in proportion as a speaker has a character to lose for prudence and knowledge of affairs, in proportion as he comes under the ordinary influences that tell on educated laymen, and in proportion as he seems able to see Ireland and the history of Ireland from an impartial point of view, he is inclined to advise submission, and to try to make terms with the Government. As Lord POWERSCOURT wrote to say, it is hard on the Irish Church that it should be represented by a set of firebrands when it has men in it who are capable of looking at affairs soberly, and of studying Ireland as a part of the British Empire. The firebrands have all their own way now, and we do not grudge them the opportunity of giving a last wild scream to attract the attention of England. But they do not appear able to carry with them the weight and sense of Irish Protestantism, and the most violent and abusive language comes from those in whose mouths it does most harm to the cause they support. Some of the Bishops have been getting wild lately, exceeding all the bounds of decorum, and showing in a marked degree the petty, feminine, spiteful, silly spirit of opposition from which ecclesiastics of all nations and ranks find it so difficult to escape. The mild Archbishop of DUBLIN opened the Irish Conferences by terming the present Cabinet, including the amiable and excellent CHANCELLOR, "garotters." The Bishop of CORK, descending to a bathos of episcopal joking in which even his chaplains could have scarcely seen anything to laugh at, said that BILLY GLADSTONE and his Bill might go to the wall. The reporters, wishing at least to give some point, even of a dangerous sort, to the imprecation, gave BILLY GLADSTONE and his Bill a worse destination. But the Bishop explained that he only meant a joke about bill-stickers. The Bishop of MANCHESTER has taken occasion to describe the PRIME MINISTER as a disappointed, baffled, self-conceited spouter. Now these outbursts of bad feeling and bad taste in bishops will probably do the Church more harm than if all their temporalities had been taken from the speakers; and they deprive the Irish Protestant movement of at least half its political importance. We may be quite sure that at this time of day a great measure of national justice will not be very seriously impeded or delayed by assemblies presided over by Bishops who talk language of which laymen of education and position would be ashamed. If Lord STANLEY had used at Glasgow anything approaching to the language employed by the Bishop of MANCHESTER, he would at once have lost caste. He would have shown a mind distinctly of the second order, and would have been guilty of a piece of bad taste which no one can conceive him committing. When Bishops use bad language, and make very silly, malevolent jokes about a Prime Minister, and sensible laymen of the position of Lord POWERSCOURT publicly remonstrate against the fury of firebrands, we feel that there is something of what the Yankees call "bogus" in the movement. It is not led in such a spirit and by such men as to make it really tell on English public opinion. It will run its course and spend its strength, and England will be only confirmed in the determination not to protect a wholly anomalous ecclesiastical institution merely that people imbued with the traditions of Protestant ascendancy, and violent with a blind and indecorous violence, may have their swing, and keep up the glories of a militant minority in Ireland.

But there is something even more "bogus" in this movement than the febrile talk of excited prelates, and that is the talk, which is offered as if it were really meant, about the Repeal of the Union. Even Lord STANLEY seems to be dismayed by the thought that we shall lose that hold on Ireland which the loyalty of the Irish Protestants gives us; and speaker after speaker at these Conferences either says that Irish loyalty will be altogether extinct if Mr. GLADSTONE's Bill is carried, or goes a step further and hints that the Protestants will actually go in for Repeal. We are bound to say that there are plenty of sensible men who protest against

such language, and point out that it is silly and false, and not at all calculated to effect the object for which it is used. But there is enough of it to make it worth considering; and, if we begin to consider it, we are immediately struck with a feeling of wonder at finding what a very odd sort of thing Irish loyalty must be. It has nothing to do with attachment to a reigning family; for, if Irishmen like the QUEEN now, they cannot begin to dislike her because she acts strictly in the path of constitutional duty, and assents to a Bill passed by her Parliament. We do not blame them for their separation of loyalty from the reigning dynasty, for the old idea of loyalty is visibly dying out in Europe, and it is unfair to raise a prejudice against them which Englishmen might share if it did not happen that the throne is now occupied by a Sovereign peculiarly acceptable to every class. But when Lord VENTRY, for instance, says that disestablishment will take all the soul out of Irish loyalty, he means, we suppose, that the Irish Protestants will cease to feel any affection towards England and any desire to co-operate in carrying out English policy. They will be sulky and hostile. They look upon themselves as an army of mercenaries who have been engaged to keep down Ireland for the English, and who, if disappointed or not paid as handsomely as they think they ought to be, will turn against their employers. Such an idea is not unnatural, for it is derived from old historical traditions; but when we understand what this Irish loyalty is, we see the price we have to pay for it. If we want our mercenaries to be faithful and do their best for us, we must keep them in good humour. They will then fight for us; but if we stint them in pay or honour they will fight against us. They will not of course do anything illegal or treasonable, but they will try to thwart and baffle and disappoint us at every turn. The answer is simple. If these are their terms, they are not worth having at the cost. The system of holding down Ireland by a Protestant sectarian minority is visibly failing in these days. It will no longer work. It demoralizes us, it demoralizes our instruments, it demoralizes those whom they endeavour to coerce. If the soul is to be taken out of Irish loyalty by disestablishment, let it be taken out. We do not want loyalty with a soul in it which involves us in perpetual hostility with three-fourths of the population of Ireland. It is not going too far to say, that the very object of disestablishment is to take the soul out of this curious sort of loyalty, and what Lord VENTRY represented as the great blot in the Bill is to the large majority of the constituents of the United Kingdom its greatest attraction.

But when these exasperated loyalists say that if Mr. GLADSTONE'S Bill is carried they will go in for a repeal of the Union, who can blame them? What on earth have they, of all people, to gain by Repeal? Supposing the Act of Union was repealed to-morrow, can even the worst joker on the Irish Episcopal Bench believe that the affairs of Ireland would be regulated by an assembly at all like the brief-lived Irish Parliament in the memories of which a certain set of Irishmen affect so much to glory? The old Irish Parliament was a conclave of the leaders of the minority of the Irish people, sitting to determine what use it should make of the physical force of England. The new Irish Parliament would be an assembly of the representatives of the Irish priests and the Irish peasants meeting to discuss to what uses it would apply the possessions of the minority. The existence of such an assembly would probably be a curse to Ireland, and a nuisance to England; but it would simply be destruction to the Irish Protestant landowners. The supposition, it must be remembered, is that a repeal of the Union would be extorted from England by the Irish Protestants acting in conjunction with the Irish Catholics. If we yielded at all, we should yield to the Irish nation, not to a section of it; and the Irish nation, if permitted to regulate its own affairs, would certainly regulate them according to the views of the majority. England would not interfere to back up the minority, and we do not suppose the Irish Protestants contemplate going through a civil war merely to spite us. They would not try to win their way by force, and therefore they must accept the political system, which in all probability would be based on universal suffrage and the Ballot, that the majority would choose to adopt. Putting aside the danger to which the tenure of their estates would be exposed, how, it may be asked, could they hope to get their views carried out in any single department of Government? There is also the radical objection to the scheme, that there is no reason to believe the bulk of the Irish nation want Repeal. Those who in their blind hatred of England long for political separation do not want Repeal, but an Irish Republic under the protection of the United States. This is the future of which the released

Fenians are thinking when they state at public dinners how they long to appeal to the "logic of the sabre." They would scorn a mere provincial independence, such as that with which Orangemen try to frighten us; and if the soul of Irish loyalty died out, and the Orangemen united themselves with the most ferocious of the Irish enemies of England, they would be utterly unable to control the monster they had created, and might easily be forced to concur in designs which they would be aware must be ruinous to all Irishmen of their class, and steep the whole country in the dregs of misery. The Protestants, if they raised the cry of Repeal, would probably find themselves in the difficulty of having no one to join them unless they went in for something much wider and more perilous than Repeal. But we may forbear to press them with this difficulty, as we may also forbear to hint that it is not so particularly easy to force, or bully, or frighten Englishmen into Repeal or anything else. We will suppose that England would offer no serious objection, and that the Fenians would give up a Republic, and be content with a provincial Parliament. Even in this case, which is the most favourable that disloyal Orangemen could desire, Repeal would simply mean utter political extinction to the Irish Protestants and their leaders. If therefore these good people in their present crisis of panic and delirium tell us that they will cut off their nose to spite their face, and place themselves, without any hope of assistance from England, at the mercy of a provincial Parliament returned by peasants and priests, we can only say that we do not in the least believe that they mean what they say. This threat of Repeal is like the threat of angry children who, when they are scolded, cry out that they will leave the house and live all by themselves. If the Irish Protestants would only reflect for a moment how impossible it is that English and Scotch Liberals should be moved by such a threat, they would be shamed out of giving utterance to such nonsense, and would fall back on the bad jokes and bad language of their Bishops, as being at any rate less likely to have their hollowness instantly detected.

THE SPANISH CONSTITUTION.

IN the probable event of the adoption by the Cortes of the draft prepared by the Committee, the Spaniards will enjoy whatever benefit may arise from a creditable Constitution. The project, like all other contrivances of the kind, derives its ultimate origin from England; but theoretical progress is more rapid than historical growth, and Continental systems are in some degree modified by the doctrines of the French Revolution, and more especially by the superstitious belief in universal suffrage. The Committee of the Cortes had several domestic precedents before it, and more especially the formula of 1812, which was once thought the charter of European Liberalism. Since that time there has been one instance, in Belgium, of a new Constitution which for nearly forty years has been found compatible with order, with freedom, and with prosperity. If Spain is less ripe than Belgium for liberty, the country possesses the inestimable advantage of secure independence; and it is possible that the Spanish Constitution may consequently outlive the model from which it will have been practically copied. It would have been well if Spain had been able to obtain the co-operation of a King belonging to the upright and sagacious family which produced King LEOPOLD of Belgium and Prince ALBERT of England. If King FERDINAND could have been persuaded to withdraw his refusal of the Crown, the Spaniards would have had the great advantage of commencing the practice of constitutional government under a prince who would not have placed his prerogative at the disposal either of a soldier or of a priest. It is indispensable that a King of Spain should be a Roman Catholic; but the German type of orthodoxy has no similitude to the superstitious bigotry of Spanish or Neapolitan BOURBONS. The Duke of MONTPENSIER also belongs to an able and reasonable family, but his wife, from whom he derives any claim which he may possess, shares the prejudices of her sex and country; and the Duke himself has not succeeded in acquiring popularity. It is perhaps only a sentimental grievance that, if the Duke of MONTPENSIER were elected, M. GUIZOT is still alive to enjoy the triumph of having, after many years, succeeded in the most heartless intrigue of modern times. His autobiography shows the perfect complacency with which he would regard the price of his success, consisting in the moral and political ruin of Queen ISABELLA, and in the prolongation in Spain, for more than twenty years, of alternate or simultaneous anarchy and despotism. It is singular that the choice should have rested, in 1869 as in 1846, between a Prince of ORLEANS and a Prince of COBURG.

The framers of the Constitution wisely commence their task by providing securities for personal liberty. Kings and Parliaments are but instruments of government, and it is not illogical that the ends to be attained through a Constitution should be allowed precedence over the means. Some years ago a great English lawyer introduced into the House of Lords a curious Bill formed of a series of negations of as many judicial decisions recited in the clauses for the purpose of being overruled. The Committee of the Cortes may be supposed to have traversed in a similar spirit all the practical rules of government which have been enforced by all the Ministers of the late unfortunate reign; but perhaps it was impossible to enunciate sound doctrines without appearing to condemn the practice of NARVAEZ and GONZALEZ BRAVO. Arrests, except for a criminal charge under competent authority, are directly prohibited. If no sufficient security for the enforcement of the prohibition is provided, it may perhaps be thought the business of the ordinary Legislature, rather than of the Constituent Cortes, to invent something analogous to the writ of *habeas corpus*, and to the obligation of justices of assize to deliver or clear the gaols whenever they hold a Session. If the Article of the Constitution is adopted and observed, the consciousness of exemption from arbitrary imprisonment will furnish Spaniards who take part in political life with a new and pleasant sensation. Public functionaries who interfere with personal liberty, or with the privacy of letters and telegrams, will not enjoy the immunity from the jurisdiction of the ordinary tribunals which cripples personal liberty in France. A minimum penalty of 20*l.* is imposed on an agent who detains a prisoner improperly, but the draft contains no provision for an early hearing or discharge. A Minister or a subordinate would, in the time of Queen ISABELLA, have cared little for nominal penalties which he would have easily contrived to escape; but it is evident that the Spaniards are now awake to the danger of allowing the Government to override the laws. The Cortes will possibly expunge an Article which suspends the principal guarantees of freedom whenever a law to that effect may be deemed necessary. It is not of good omen to contemplate in legislation the suspension of law; but it may be admitted that written Constitutions must differ from ordinary laws. A newly liberated community may perhaps require a transcendent or organic law, though nothing of the kind has ever been allowed in England to clash with Parliamentary omnipotence. The recent experience of America illustrates the inconvenience which necessarily arises whenever a Legislature desires, with popular approval, to emancipate itself from the inelastic restrictions of a Constitutional charter. An express recognition of the right of petition may be regarded as a commentary on one of the most extravagant among many caprices of irresponsible authority. Three or four years ago, after a dissolution of the Cortes, the majority of the late members were arrested, and transported beyond sea, for the simple offence of attempting to present a respectful petition to the QUEEN. Some of the other Articles contain a similar reference to recent abuses of power; and the whole ground of liberty appears to be covered by the comprehensive provision that everything is lawful which is not prohibited by the Constitution and the laws. The establishment of a doctrine as sound as it is sweeping, in conjunction with the right of proceeding at law against public functionaries, might almost suffice for the protection of liberty if it were certain that the Constitution would be obeyed.

The proposed Constitution enacts or declares the duty of the nation to maintain the established religion and its ministers. In matters of this kind it is the business of law to mould itself on custom and opinion; nor would a prudent Legislature, even if the question of establishment were open, by denuding the clergy of their rank and endowment, at the same time convert them into enemies and deprive itself of a salutary control over their actions. The maintenance of a Church which still commands the attachment or respect of the bulk of the population is in no degree inconsistent with the freedom of conscience which, after having been loudly demanded as a main result of the revolution, seems lately to have receded into the background of public opinion. The provision of the draft Constitution for the right of nonconformity, though it may perhaps be sufficient, is oddly framed. By the 21st Article the public and private exercise of their religion is guaranteed to foreigners, and by the 22nd Article the dispositions of the former paragraph are made applicable to any Spaniards who profess any other religion than the Catholic. The more orthodox members of the Committee probably objected to admitting the existence of a Spanish Dissenter, who is undoubtedly a rare phenomenon. In the same way a game law might extend the protection already accorded to pheasants and partridges to any

bastard which may be found in the Eastern counties. The fifty or sixty Spaniards who lately celebrated a Protestant religious rite are perhaps supposed to have wished rather to startle their neighbours than to form a sect of their own.

The organic provisions of the Constitution distribute legislative and executive power according to the received arrangement. The Cortes is to be divided into two Houses; and the most original part of the whole project consists in the machinery by which a Senate and a House, both proceeding from universal suffrage, are to be distinguished from one another. The Congress, or Lower House, is to be elected by universal suffrage for three years, or until dissolution, and the only qualification of the members is that they should be twenty-five years old. The Senate is to be renewed by fourth parts every three years; and the King may dissolve at pleasure one or both Houses. The Senators must be forty years old, and they are to be elected by a body formed of the provincial deputations, and of a number of Commissioners chosen for the special purpose. The effect of indiscriminate suffrage for the Senatorial electors is to be corrected by elaborate limitations of the eligibility of candidates. The qualification is the past tenure of considerable offices, including the rank of bishop, general, admiral, and University dignitary; or the position of one of the fifty largest payers of territorial taxes, or of the twenty largest contributors to industrial and commercial subsidies in each province. A second or fourth election for certain provincial and municipal offices will also confer eligibility; and it may be supposed that the authors of the draft of the Constitution have exhausted the conditions of pre-eminent social respectability. Any recognition of the privileges of birth would have offended the prejudice against aristocracy which, in Spain as in other Continental countries, has formed a chief obstacle to the attainment of constitutional freedom. By a provision copied from an obsolete incumbrance of the English Constitution, Senators and Deputies are to vacate their seats on the acceptance of office under the Crown. It is not expressly stated whether they may be re-elected; but, as Ministers are to have no voice in the Cortes unless they are members, it may be presumed that, subject to the approval of constituents, a Minister may occupy a seat. It is not as well understood in Spain as it is in England and in France, that the supremacy of a Parliament depends on the power of making the leaders of the majority Ministers of the Crown. On the whole, as universal suffrage was inevitable, the project is creditable to the Committee, and it well deserves the favourable consideration of the Cortes.

BANKRUPTCY REFORM.

THE ATTORNEY-GENERAL has got his Bankruptcy and Imprisonment for Debt Bills read a second time, but it is with the understanding that several matters of principle shall be open to discussion on going into Committee. Of these questions there are three of paramount importance—the status to be given to a bankrupt after the distribution of his estate; the extent to which imprisonment for debt shall be abrogated; and the constitution of the Bankruptcy Court.

On the first of these questions a marked impression was produced by the able speech of Mr. JESSEL, who advocated with irresistible force the views which we put forward in a recent article on the subject. Mr. JESSEL showed himself a thorough master both of the principles and of the history of bankruptcy law, and after his lucid and convincing speech we cannot understand how a doubt can remain in the foggiest mind as to the propriety of holding any property which a bankrupt may acquire liable to pay the money which he owes. Mr. JESSEL pointed out, what has not been sufficiently remembered, that the notion of discharging a bankrupt from further liability after paying a certain percentage of his debts is not only an exceptional, but a rather recent, peculiarity of English law. The Roman law, which has been the foundation of nearly all the European codes, required a *cessio bonorum* from the debtor, but did not relieve his after-acquired property from his debts. The earlier English statutes proceeded on the same principle, and the extreme indulgence shown by our more modern Acts of Parliament may be traced to a natural reaction against the barbarous theory of our law, that a debtor might be imprisoned for ever, and if necessary allowed to starve to death in prison “for his own fault,” as a learned Chief Justice once humanely explained. While debt involved this terrible penalty, it was not surprising that relief from it should be extended to a bankrupt who gave up all his property, even though it might

suffice to pay but a fraction of his debts. But imprisonment for debt has long since been deprived of all its terrors, and now it is on the point of being wholly abolished. As this hold upon an insolvent debtor's body is relaxed, it is only just that the hold upon his goods, whenever they may be acquired, should be tightened; and there is no rational line that can be drawn, short of saying that all the wealth which a bankrupt may ever acquire shall be subject to the claims of his creditors, saddled only with this condition, that so much breathing-time shall be allowed him as not to render recovery hopeless. Tenderness to debtors cannot go further than giving time without becoming cruelty and injustice to creditors. As Mr. JESSEL observed, nothing can be more distressing than to see an unscrupulous speculator, who has been bankrupt three or four times, keeping in his carriage, while his unfortunate creditors are ruined. It has been suggested not only that the liability of future property should extend to 20s. in the pound instead of 10s., but that a clause ought to be added giving to the new creditors of a man who has been bankrupt priority in the distribution of a second estate which may have been accumulated at their expense. This is obviously a fair and essential provision, but we think that the Bill already contains it by implication in the clause which adopts the existing practice of the Bankruptcy Court. The sole question, therefore, which remains, is whether the limitation of future liability to 10s. in the pound can be justly maintained. We have sought in vain for a reason for such a limitation. In introducing his Bill Sir R. COLLIER suggested, as an excuse for so anomalous a provision, that the want of it would drive bankrupts to despair and hopeless ruin. The conclusive answer to this is, that if it is wrong to drive a man who pays 10s. in the pound to desperation, it cannot be right to inflict this misery on a man who pays 9s. 6d. in the pound, more especially as the amount of dividend is no sort of test of a bankrupt's honesty, and very often is an indication of dishonesty. The clever bankrupt who robs a hundred creditors of 10s. in the pound is not more deserving of pity than the blunderer who stops at a time when he will rob half as many creditors of double that percentage. But, in truth, all the talk about the desperate position of bankrupts is nonsense under a law which (as is proposed by the present Bill) saves them from all attacks for a period of five years. No man would be more readily trusted in the City than a really honest and capable, though unfortunate, bankrupt, ready to start afresh without the possibility of his trade being interfered with for years by any of his former creditors. It is true that it may be pleasanter to a bankrupt to contemplate the prospect of acquiring a new fortune for himself after paying only half of what he owes, but it is not at all pleasant to a creditor to feel himself defrauded and impoverished that his improvident debtor may the sooner revel in luxury.

We observe that the ATTORNEY-GENERAL, in his brief reply, did not recur to his original argument, and we strongly suspect that he (as every sensible lawyer must be) is more than half convinced of the soundness of Mr. JESSEL's criticism. All that he had to urge was, that his Bill, though it stopped short of the point indicated by principle, was a great advance on the existing law and on recent attempts to improve it. This is, in a sense, true. The law, as it stands, discharges a bankrupt irrespectively of dividend, but then that is subject to the quasi-penal jurisdiction of the Court, which Sir R. COLLIER takes away, and which has proved in practice an almost total failure. Its existence, however, affords the true explanation of the apparent leniency of the present law. It had been supposed that a Commissioner could discriminate between unfortunate and fraudulent bankrupts, and it was intended to treat the one class with exceptional indulgence, and to load the other with the heaviest penalties. But this plan would not work, and the indulgence reached the rogues as well as the unlucky traders. It is now recognised that, so far as the Bankruptcy Court is concerned, no such distinction is practicable, and the motive for excessive leniency disappears. Then Sir R. COLLIER mentioned that in 1865 a Committee recommended that a bankrupt should be released on paying a dividend of 6s. 8d., whereas his Bill insists upon payment of 10s. But neither the Committee nor Sir R. PALMER, in the Bill which he afterwards introduced, could have supposed that there was any justification for such a restriction, and there is no doubt that the idea grew out of the fear that public opinion was not ripe (as we are satisfied it now is) for a larger measure. Moreover, the excellent provision for giving a bankrupt five years' respite had not then been thought of, nor had imprisonment for debt been abolished, and the timid errors of great authorities really go for nothing as precedents now that

larger views prevail and sounder methods have been developed. We cannot but think that when the Bill passes into Committee Sir R. COLLIER will see the wisdom of abandoning a clause which deforms what would otherwise be in most respects an admirable measure; and we are the more hopeful, because he has already in substance withdrawn an equally obnoxious clause in the sister Bill, which also was introduced from too great deference to authority, and too timid an estimate of public opinion on the subject. We may take it as certain, after what passed in the House, that the retention of imprisonment for debts below 50*l.* will never form part of the Act when passed. Anything so invidious as a law for imprisoning the man who owes little and releasing the man who owes much can scarcely be imagined, and we are glad to see not only that Sir R. COLLIER does not insist upon it, but that he is very well pleased to find the House condemning a clause which he evidently dislikes as much as any of its most outspoken opponents.

There is one other part of the Bankruptcy Bill which urgently requires reconsideration. Sir R. COLLIER proposes, as Lord WESTBURY proposed, to appoint a Chief Judge in Bankruptcy, who is to organize the procedure, and regulate the working of the machine. This is clearly right. One Judge will be far better than three Commissioners; but there is at least one of the present Commissioners who is fully competent to the duty, and who was generally supposed to have been designated by Lord WESTBURY for the post. The alternative project of reducing the Common Law Bench by transferring one of the existing Judges to the Court of Bankruptcy, is a very doubtful policy. It would be impossible to recall him for the extra work of the next election, and so long as the existing system prevails of driving suitors into references, or, in other words, compelling them to hire private judges of their own, it is impossible to say that the Common Law Bench is over-manned. The arrangement as to the ultimate appeal is still more questionable, and is recommended only by the fanciful propriety of carrying the appeals to the Court from which the Bankruptcy Judge has been removed. We say removed, because the scheme of the Bill is to detach him altogether from his former Court, although for no intelligible reason he is still to retain his old title. The truth is, there is no excuse for changing the present appellate jurisdiction. It has worked admirably, and has created as complete a code of bankruptcy law as imperfect statutes permitted; and as the new practice and principles of bankruptcy are expressly founded on what has hitherto prevailed without any detailed enactments, nothing could be more inopportune than to choose such a time as the passing of this measure for altering the ultimate Court of Appeal. And there are stronger reasons than the mere possession of the jurisdiction for leaving the Lord Chancellor and the Lords Justices in the exercise of their old functions. Their decisions have not only given satisfaction, but the Court has not work enough to do without the bankruptcy business. At the present moment there are no arrears in the Court of Appeal in Chancery, and the sittings have been suspended for some weeks from want of business. Bankruptcy appeals, as a rule, are decided in a week or two, whereas if they go to a Common Law Court, they must be interrupted during the intervals consecrated to circuit business, and cannot possibly come on with anything like the rapidity which (strange as it may sound to those who remember Lord ELDON) is now the characteristic of the Appellate Court in Chancery. It would be an injustice to Sir R. COLLIER to suppose that any sectional prejudice in favour of his own branch of the profession has suggested these clauses, and if he inquires, he will learn that the bankruptcy appeals cannot be disposed of more satisfactorily than they are, and that needless delays will be the inevitable consequence of displacing a Court which is a model of speed and excellence.

We have confined ourselves to those points in which the Bill seems to require alteration, but we would not be supposed to have receded from our first opinion, that it is the most promising attempt that has yet been made to deal with a very thorny branch of law reform.

BENJAMIN HIGGS.

IT has been denied that history ever repeats itself; and we may admit that this is true so far as the great events of the world are concerned. There have not been two sieges of Troy, and there cannot be a second French Revolution of the same type as that of 1789. But human nature is a very con-

stant quantity. Now and then one comes to doubt whether there is not some truth in the doctrine of Transmigration of souls,

*Ipsa eadem est: animam sic semper eandem
Esse, sed in varias doctos migrare figuras.*

Surely our BENJAMIN HIGGS of to-day does not so much reproduce, as is, our LIONEL REDPATH of twelve years ago. A mere swindler and ordinary embezzler does not represent a type of character; but the REDPATH-HIGGS—one can only describe it less as a person than as an impersonation of immoral-morality—is a type. Hitherto, with only Mr. REDPATH to philosophize and speculate upon, we looked upon him, the only instance known, as an exception, a fault, a monster, something irreducible to a place and class in the ethical division of human kind. But as science and experiment advances, and with at least two specimens before us, perhaps the time has come for recognising the claims of this the highest class of modern swindlers to its own proper place in the classification of man. It is no longer with an exceptional *individuum vagum*, but with an ascertained variety of modern man, that we have to deal. The late—if he is the late—Mr. REDPATH made us all stare. With the present Mr. HIGGS we seem to have something like familiarity. He does what has been done before—perhaps what is now doing all around us—what is very likely to be done again. The curiosity about him is chiefly to remark with what accurate precision of details he repeats his great original, REDPATH. We turn him over and examine him with the same interest that a natural historian inspects a humming-bird or a tortoise, pretty certain that the received and technical description of the species will be fulfilled in the particular and present instance. Our interest is rather that of illustration than of discovery.

Mr. REDPATH was a clerk—*employé* is the received newspaper word—of the Great Northern Railway, and he contrived to embezzle a matter of untold, or at any rate forgotten, tens of thousands of pounds. His salary was not high, but his manner of life was sumptuous, noble, and, above all, very artistic and charitable. Some demon—angel for aught we know—whispered to REDPATH, “Have a taste”; and his taste was for social amenities, high art, and the charities of life. Mr. REDPATH lived in one of the Regent’s Park Terraces, bought pictures, cultivated the tastes of a connoisseur; and for local objects, parish charities, Church work, and the tale of suffering humanity, his sympathies and his purse were open. But REDPATH was a robber, though so good and charitable a Christian gentleman. To recount all this is but to describe Mr. BENJAMIN HIGGS. The EUPHORBUS of the past is the PYTHAGORAS of the present. BENJAMIN HIGGS was only a clerk, with a small salary under 400*l.*, employed by that not very distinguished corporation the Great Central Gas Consumers’ Company—one of the Companies which supply the City of London. A dingy office in dingy Coleman Street is the habitat of this Company, and the place looks so dull and dismal that one can quite understand that the official staff is not much troubled with inconvenient supervision. What Mr. BENJAMIN HIGGS has managed to convey out of this Gas Company will probably be never known; as for other reasons, so because the investigation of the accounts of a society which at the first blush of it believes that 50,000*l.* has vanished “unbeknown to everybody” will, after all, amount to very little. Anyhow 50,000*l.* is reckoned as the “demnition tottle” of Mr. HIGGS’ absorption of his employers’ assets—we select a superfine phrase, because to speak of thieving and robbery in connexion with a rascal so sublime and peculiar as Mr. HIGGS is unworthy of a great subject. A sort of biography has been published of “Mr. HIGGS’ extraordinary career” by the *Twickenham Observer*; but the *Twickenham Observer* is neither an accurate biographer nor a good moral anatomist. He is neither a PLUTARCH nor a THEOPHRASTUS. He tells us, to be sure, and with an evident sympathy for his subject, that his respected neighbour’s establishment at Teddington was of an almost princely character. But he does not tell us how long this superb household has been going on; that is, how long Mr. HIGGS has been appropriating other people’s money. We have heard that Mr. HIGGS has been for more than eighteen years in the employment of the Gas Company, and that for at least ten years he has been living this lordly life. The *Twickenham Observer* smacks his lips as he enumerates the luxuries of Mr. HIGGS’ actual mansion, to say nothing of the rising castle which was to cost 50,000*l.*; the furniture, the equipages, the nine horses, several ponies, five gardeners, eight housemaids, gold watches, and diamond rings of his luxurious subject. Mr. HIGGS must have been the hero of the story where “more

“phaetons” were ordered round. These things were “the envy of the connoisseurs,” and certainly of the *Twickenham Observer*. But all this looks like mere vulgar display and ostentation. Mr. HIGGS had virtues of a higher order. As REDPATH cultivated one of the fine arts, and gave himself to the Muse of Painting, so the MÆCENAS of Teddington went in for the worship of Music. “His weekly parties” were graced by the presence of our most celebrated artistes.” But City magnates often do this sort of thing as a mere mode of lavish expenditure. Mr. HIGGS, however, aimed higher, and touched the finer issues of humanity; it was his to seek out the poor and suffering, and to be foremost in works not only of parochial, but of general, usefulness. He hired the best musical talent of the day, and gave concerts for the benefit of schools; he is said, by useful and well-timed advances, to have averted ruin from many a struggling and hardworking man of business. Since Jon’s time there never was a man of more exuberant love and charity—“the blessing of him that was ready to perish came upon him, and he caused the widow’s heart to sing for joy.”

The question then is—Can so good a man be a mere thief and robber? Can a REDPATH or a HIGGS be consigned to the ignominious obscurity and infamy which attend any mere vulgar snob who robs the till, and spends the proceeds on gin and female consumers of gin? The answer, of course, is obvious—that HIGGS’ virtues were no virtues; that he went in for charity and generosity because they were excellent and most respectable forms of sumptuous living. He was as DIVES in the parable, even though he did remember LAZARUS at his gate, because he was charitable, just as he wore a big diamond ring, only for sordid ostentation and vanity. This is of course the proper and commonplace answer; but we should like to be sure of it. It would not surprise us, if we could get at the bottom of a HIGGS, to find out that some at least of this sympathy and charity was not altogether fictitious. It is perhaps possible that he looked at his charities and alms deeds with something of a fetish-worshipper’s spirit. We have known people who are in the habit of going to church and saying their prayers with a spiritual intention—namely, that the race-horses on which they have made a book should win. So perhaps with a HIGGS or a REDPATH. They thought, it may be, that the undeniably good purpose to which they applied their stolen money might atone for the fact of stealing it; and just as there have been known to be bandits who will spend a good deal of money in masses for their victims’ souls, so the great man of Teddington might think that he was squaring it with God if he gave to God what he borrowed from the devil. We merely mention this as a theory. It is not for us to argue out a HIGGS. We know nothing about the moral nature of HIGGS, any more than we know about the political constitution of SIRIUS or the agricultural statistics of URSA MAJOR. We are merely speculating on a phenomenon, but which is not to us a noumenon.

What, rather, we would observe is this. We give City folks credit for being masters of their own craft. *Cuique in sua arte credendum*. To be sure we do not expect to find, as we certainly never do find, Boards of Directors, and the great merchants and warehousemen, and the rest of it, very intelligent and very well informed, or particularly gifted in the way of judgment of men or things in general. But we do set them down as sharp men—good men of business, as they say—men not to be imposed upon, wise men according to their wisdom, which is perhaps a very narrow sort of wisdom, but still men clever, shrewd, and good at their books and accounts and mere money-making. We are reluctantly forced to believe this to be a popular delusion, and we begin to suspect that the credit which these City folks get for all their business habits and powers is a mere illusion and delusion. Else how comes it, we ask, to happen that this HIGGS contrived to embezzle this fifty thousand pounds out of a concern like a common Gas Company? How comes it to happen that the Directors and Committee and officials could be blinded to the fact that a clerk of 400*l.* a year was living, as he must have lived, at the rate of 10,000*l.* a year on the poor pretence of a sudden legacy and wife’s trustees? Is it in any nature less stupid and perverse than civic nature, and corporate and commercial nature, the nature of Joint-Stock Company Directors, to believe that a man with means of 10,000*l.* a year should stoop to be a Gas Company’s clerk for 400*l.* a year?

Not that there is anything very new in this. It is the rule for these Companies, and these Boards, and these Directors, to be swindled in this especially stupid way. In this very week we have this HIGGS case; we have also the trial of Mr. HUGHES, accountant to the Board of Works, for defalcation.

tions to a large amount, and though the accused person was acquitted, the proceedings showed that the accounts of this great body are scandalously ill kept; and we have also a clerk of eighteen years' standing in the office of the London Assurance Corporation convicted of embezzlement of some 1,700*l*. Our memory is treacherous; but we can recall at least the names of some of the great swindlers of the last few years whose crimes, consisting of the abstraction of corporate property, were never discovered by the Directors and officials till they had risen to almost fabulous amounts. SADDLEIR committed forgeries and embezzlements on Railway Companies and Bank Companies in Ireland to the supposed amount of half a million, and was not found out at all. This was in 1856, a year which was rendered memorable by REDPATH's fraud and robbery on the Great Northern Railway, calculated at 250,000*l*.; and by ROBSON's embezzlements from the Crystal Palace Company, which were set down at 27,000*l*. In 1857 JOHN PAUL was convicted of embezzling what was supposed to amount to 23,000*l*., belonging to the City of London Union, but he always had got his accounts safe through the Board of Guardians and auditors. PULLINGER's robbery of the Union Bank, extending to the amount of 260,000*l*., was discovered by the Directors and managers by a mere accident. The DURDEN-HOLCROFT robbery of the Commercial Bank of London in 1861, which only reached the peddling sum of 67,000*l*., was spread over years. At a later date, in 1865, the cashier of the Bank of London was convicted of embezzling some 3,500*l*. With these little facts of the commercial history of recent London before us, and with the very troublesome and heart-searching thoughts suggested by the names of OVEREND, GURNEY, and Co., and PETO and Co., shall we be so far wrong when we emphasize our growing and ever-growing suspicion that even in business matters, in their own walk, in their own proper vocations, these Boards of Directors are among the stupidest of men—or that a good many of them are —? But *aposiopesis* has its necessities.

SELF-PORTRAITURE.

SOME people have a faculty of surveying themselves from without, of picturing to themselves the appearance they make, the figure they cut under striking or picturesque or unusual or even grotesque circumstances, which constitutes a very distinctive characteristic. It is not in them the moral insight of the poet, the gift of "seeing ourselves as others see us," nor is it the shadowy self-caricature sketched by nervous and often agonized apprehensions, as what they fear to be the impression made on others: it is an artistic perception, a real feat of the imagination—a picture of fact, only so far coloured and flattered as all art justifies. Nor is it a power essentially allied to egotism; other persons as egotistical, as full of themselves, as concentrated on their own affairs, may have nothing of this habit or gift. Indeed, the more remarkable examples of egotism in our experience are without it; they approach the one subject of their contemplation from another point of view: they tell us a great deal, but they do not draw pictures for the eye of our fancy of which self is the central figure. The power, such as we would define it, is purely intellectual—a temptation, no doubt, to egotism, but not the thing itself. When it is kept in perfect check, we ought to feel grateful towards it, for it is a great enlivener of talk, as well as of the more familiar style of composition; and the most effective and telling of all ways of conveying a sensation of which there is no personal experience. To borrow an illustration from autobiography, which is talk upon paper of the kind we mean. The first time a man sees himself in print is an occasion which causes a little flutter of elation, a concentration of thought, not on his subject, but on his personal relation to it. The feeling is common, but not the power to depict it in action, as we find it in Haydon, who was a remarkable instance of this faculty. He had written a letter to the *Examiner*, and dropped it into the letter-box with a sort of spasm. "Never shall I forget," he tells us, "that Sunday morning. In came the paper, wet, uncut; up went the breakfast knife—cut, cut, cut. Affecting not to be interested, I turned the pages open to dry, and to my certain immortality saw, with a delight not to be expressed, the first sentence of my letter. I put down the paper, walked about the room, looked at Macbeth (his picture), made the tea, buttered the toast, put in the sugar, with that inexpressible suppressed chuckle of delight that always attends a condescending relinquishment of an anticipated rapture till one is perfectly ready. Who has not felt this? who has not done this?" Now the man who does this sort of thing in conversation, who raises an image by a few skilful touches, enabling us to transport him, such as he stands before us, into interesting circumstances, is a social stimulant. The company is visibly roused to attention. It is no doubt imperative on politeness to assume interest when a person makes himself his theme, but beyond this an added excitement may be observed when a man who can express himself well on general topics is led to one of these personal displays. For one reason, his own eye quickens, his voice varies its modulations. Action, by ever

so slight a gesture, relieves the monotony of our ordinary English demeanour. A little drama is performed before us. Whether the man means it for condescension or not, we are obliged to him for sacrificing reserve, which is supposed to be a national characteristic, for our diversion.

But the man who illustrates subjects by his personal experience, who is reminded by what comes from others of something that has happened to himself, and tells it with that relish, that play of spirit, tenderness, pathos, self-banter, incidental to the situation, and which secures him willing attention, naturally finds it difficult to relapse gracefully into the general and abstract. Having been the hero of the moment, it is hard to permit the conversation to pursue a course which leaves him behind. We detect in him struggles to keep the hold he has got, and if he has voice and resolution in proportion to his other powers he succeeds, quite unconsciously, in putting a stop to all conversation that deserves the name in the circle where he reigns. All people noted for this talent are desultory—that is, they make the talk within reach of their interference desultory; for they have a very definite aim, though it happens to be incompatible with the fair discussion of topics needing continuous thought. We see in them an uneasy sense of things becoming dull and wearisome when they drift out of their own experience. They habitually assume that people cannot be interested or amused unless it is they who interest or amuse them. So it is that many a quiet thinker is snubbed into silence; while he is arranging his ideas the thread is snapped, the ground shifted, and he gives in with just a vague sense of something unsatisfactory.

The man who has abandoned himself to the fascinations of self-portraiture has no principles—which are abstract things—he has simply a picture to draw in an infinite variety of becoming lights. For this purpose he adopts views simply as picturesque settings. He is strict and austere in his principles when a Rembrandt arrangement of light and shade is indicated. Then he lays down the law; his example is a terror to the careless and undecided. Presently it suits him to be taken in the sunlight, and the austerity is all gone; he is tolerant, indulgent, latitudinarian. Now he is in full costume, gentlemanlike, fastidious, and punctilious; the next time we meet him he is in a reckless, careless vein, and affects the Bohemian. These transformations puzzle the observer, till the key is found in a repertory of good stories, or in the adventures of each day. People will simulate a hundred violent, strong, and startling opinions for the sole purpose of establishing a predominance for the hour, not with deliberate inconsistency, but because these are to them only stage properties.

Nothing leads to greater and more serious acts of indiscretion than this propensity when allowed to run riot. In the one object of painting an effective scene the rights of others are not thought of, and the character of all the accessories of the picture is at the mercy of a blind sense of the picturesque. Under its guidance the talker means so little harm, has so little positive intention, that he forgets what he has said when the occasion is over and his end is gained. The listener treats all as *bonâ fide*, and goes away with ill impressions of somebody—at first of the *dramatis personæ*, but in time of the garrulous dramatist himself. No person indulging a habit of self-portraiture is fit to direct others; he has disqualified himself from forming an unbiased impersonal view. When by chance asked for advice, he can only fall back upon what he calls his experience, wherein he has observed, not society or the world in themselves, but only as he has acted and figured among them. But persons in any sense occupied with themselves and their own affairs cannot, even with the best intentions, assume into the position of counsellors, which needs a sympathy antagonistic to their habitual temper.

A practice of gentle detraction necessarily attends self-portraiture as a fixed habit, and that with as little malice prepense as may be, but solely from the need of playing first fiddle, of standing in the best place. Self always in the light necessarily implies others cast into the shade. In the mere interest of art the man learns to regard all his acquaintance as foils. And if we note one of these gentlemen in a compunctious mood, entertaining us with graphic confessions, we shall always find him the best of his company, nobler in his errors than his old associates, and of a higher type than they; even in the stories that tell most against himself implicating the absent more deeply than himself. Yet he has not the slightest feeling of what he is about. He would greet any of these betrayed or slandered victims with the cordiality of a clear conscience, for indeed he has not thought of wronging them, they have been sacrificed to a conversational necessity. Downright ill-nature is a rarer quality than some persons suppose. Half the detraction of society is done unconsciously and by good-natured pleasant people. As for secrets, a secret is an impossible, almost an unintelligible, check to one of these communicative folks. He cannot keep his own secrets if they involve any dramatic effects, and this frankness where his own interests might seem to be damaged by his disclosures is supposed to acquit him of all collateral obligations. Self-interest—understanding by the term any long-sighted view of personal advantage—is so far from being the motive of this lavish self-display, that it is incompatible with it. This incontinence of speech has stranded more than one clever fellow in middle life, and is pretty sure to end in a boring and mendacious old age.

But all this tells nothing against the grace and merit of self-portraiture at fit times and under the restraints of taste and sympathy. When a man undertakes to talk about himself, some picturesque touches of the sort are almost essential. It does not

do to be absolutely impersonal. Wordsworth in his general poems tells us of his thoughts and habits of mind. In his *Tintern Abbey* and *Nutting* we have a glimpse of him in the body; but only, as far as we remember, in his *Prelude*, which is autobiography, have we a portrait. The poet there condescends to own a recollection of undergraduate elation in the first sense of powder and silk stockings, and we are obliged to him for a touch which makes us see him in a new light:—

As if the change
Had waited on some fairy's wand, at once
Behold me rich in monies, and attired
In splendid garb, with hose of silk, and hair
Powdered like rimy trees, when frost is keen.
My lordly dressing-gown, I pass it by,
With other signs of manhood that supplied
The lack of beard.

Where there is habitual reserve, a single word sometimes betrays unwittingly a consciousness of manner at some critical juncture of a man's past history. Thus Dr. Newman, in his *Apologia*, reports his and Froude's interview with Dr. Wiseman at Rome:—"I said, with great gravity, 'We have a mission.'" And the instinct which imprints external self on the mind's eye at the moment of realizing a career in prospect may also be seen at work at the instant of successful achievement. It prompted Gibbon's more elaborate description of what he terms his "final deliverance":—"It was on the day, or rather night, of the 27th of June, 1787, between the hours of eleven and twelve, that I wrote the last lines of the last page in a summer-house in my garden. After laying down my pen, I took several turns in a *berceau*, or covered walk of acacias, which commands a prospect of the country, the lake, and the mountains. The air was temperate, the sky was serene, the silver orb of the moon was reflected from the waters, and all nature was silent. I will not dissemble the first emotions of joy on the recovery of my freedom, and perhaps the establishment of my fame." Where such notices are rare and grave, like these, they convey a conviction in the writer of a great part to play, or of labour well done, which tells powerfully on the reader. Even where the reader and the self-portrayer are at odds as to the value and importance of the work done, or to be done, or as to his fitness for it, a genuine conviction expresses itself well in this form and engages our sympathies. We do not think a great deal of the *Rambler* in these days, but we like to see Johnson in the act of naming it. "I was at a loss how to name it. I sat down at night by my bedside, resolved that I would not go to sleep till I had fixed its title. The *Rambler* seemed the best that occurred to me, and I took it." Haydon, after borrowing 50*l.* for the prosecution of one of his big pictures, tells us, "I never wrote 'I promise to pay' with such inspired fury before"; and the image of frenzied passion for his art, in which he so signally failed, fills us with a melancholy sympathy. The only occasion when it is impossible to sympathize with this habit is where the narrator of a scene, in which his emotions are professedly engaged for others, is really taken up with the thought of how he himself looked and acted in it.

Of course wit is prone to self-portraiture, and a very convenient engine it is in softening the sting of banter and raillery when directed towards others. The man who pictures himself in trying or ridiculous circumstances may the more safely play with the dignity of others without wounding their self-love. This was one of Sydney Smith's felicities. Himself under some disguise or posture of mind or body was his constant illustration:—"I see you crumble your bread"—to a nervous young lady—"when I dine with the Archbishop of Canterbury, I crumble my bread with both hands." "If I go to a fancy ball, of course I shall go as a Dissenter." But all people's memories are full of examples.

We began with speaking of the danger incident to this gift as leading to egotistical display and the disturbance of general conversation. Yet it may exist in its greatest charm under absolute control. It was possessed by one of the best conversers we have ever known, and in this capacity the most interested of listeners; happy also in an especial power of drawing out the thoughts and experiences of others. Telling an incident that had befallen him some twenty years before, with graphic detail, characteristic humour, and self-knowledge, his wife at the end remarked, "I never heard you tell that story before." "I never told it before" was the reply.

DOVECOTS.

TIMES must be very bad indeed if a faithful few are not still left to keep the sources of society sweet and wholesome. When corruption has gone through the whole mass and all classes are bad alike, everything comes to an end, and there is a general overthrow of national life; but while some are left pure and unspotted we are not quite undone, and we may reasonably hope for better days in the future. In the midst of the reign of the girl of the period, with her slang and her boldness—of the fashionable woman, with her denial of duty and her madness for pleasure—we come every now and then upon a group of good girls of the real old English type, the faithful few growing up silently among us, but none the less valuable because they are silent and make no public display—doves who are content with life as they have it in the dovecot, and have no desire to be either eagles dwelling on romantic heights, or peacocks displaying their pride in sunny courts. We find these faithful few in town and country alike; but they are rifest in the country, where there is less

temptation to go wrong than there is in the large towns, and where life is more simple and the moral tone undeniably higher. The leading feature of these girls is their love of home and of their own family, and their power of making occupation and happiness out of apparently meagre materials. If they are the elders, they find amusement and more in their little brothers and sisters, whom they consider immensely funny, and to whom they are as much girl-mothers as sisters; if they are the youngers, they idolize their baby nephews and nieces. For there is always a baby going on somewhere about these houses, babies being the great excitement of home life, and the antiseptic element which keeps everything else pure. They are passionately attached to papa and mamma, whom they think the very king and queen of humanity, and whom they do not call by even endearing slang names. It has never occurred to them to criticize them as ordinary mortals; and as they have not been in the way of learning the prevailing accent of disrespect, they have not shaken off that almost religious veneration for their parents which all young people feel naturally, if they have been well brought up and are not corrupted. The yoke in most middle-class country-houses is one fitting very loosely round all necks; and there being no power of using greater freedom, if even they had it, the girls are not fretted by its pressure, and are content to live under it in peace. They adore their elder brothers who are from home just beginning the great battle of life for themselves, and confidently believe them to be the finest fellows going, and the future great men of the day if only they care to put out those splendid talents of theirs, and take the trouble of plucking the prizes within their reach. They may have a slight reservation, perhaps, in favour of the brothers' friend, whom they place on a pedestal of almost equal height. But they keep their mental architecture a profound secret from every one, and do not suffer themselves to let it grow into too solid a structure unless it has some surer foundation than their own fancy. For, though doves are loving, they are by no means love-sick damsels; they are too healthy and natural and quietly busy for unwholesome dreams. If one of them marries, they all unite in loving the man who comes in among them. He is adopted as one of themselves, and leaps into a family of idolizing sisters who pet him as their brother—with just that subtle little difference in the petting that it comes from sisters unaccustomed, and so has the charm of novelty if not the excitement of naughtiness. But this kind of thing is about the most dangerous to a man's moral nature that can befall him. Though pretty to see, and undeniably pleasant to experience, and though perfectly innocent in every way, still nothing enervates one so much as this idolatrous submission of a large family of women. In a widow's house, where there are many daughters and no sons, and where the man who marries one marries the whole family and is worshipped accordingly, the danger is of course increased tenfold; but if there are brothers and a father, the sister's husband, though affectionately cooed over, is not made quite such a fuss with, and the association is all the less hurtful in consequence.

The life of these girls is by no means stupid, though it is quiet and without any spasmodic events or cataclysms of fortune in any way. They go a great deal among the village poor, and they teach at the Sunday-school, and attend the mothers' meetings and clothing-clubs and the like, and learn to get interested in their humbler friends, who, after all, are Christian sisters. They read their romances in real life instead of in three-volume novels, and study human nature as it is—in the rough, certainly, but perhaps in more genuine form than if they learnt it only in what is called society. Then they have their pleasures, though they are of an unexciting kind and what fast girls would call awfully slow. They have their horses and their croquet parties and their archery meetings; they have batches of new music, and a monthly box from *Mudie's*, and they know the value of both; and they go out to tea sometimes, and sometimes to dinner, in the neighbourhood; and enjoy the rare county balls with a zest unknown to London girls who are out every night in the week. They have their village flower-shows, which the great families patronize in a free-and-easy kind of way, and which give occupation for weeks before and subject for talk for weeks after; their school feasts, where the pet parson of the district comes out with his best anecdotes, and makes mild jokes at a long distance from Sydney Smith; their periodical missionary meetings, where they have great guns from London, and where they hear unctuous stories about the saintliness of converted cannibals, and are required to believe in the power of a change of faith to produce an ethnological miracle; they have their friends to stay with them—school-girl friends—with whom they exchange deep confidences, and go back over the old days—so old to their youth! and their brothers come down in the summer; and their brothers' friends come with them, and do a little spooning in the shrubbery. But there is more spooning done at picnics than anywhere else; and more offers are made there, under the shadow of the old ruin, or in the quiet leafy nook by the river side, than at any other gathering time of the country. And as we are all to a certain extent what we are made, these pleasures being the only ones known to them, the doves take to them quite kindly and gratefully, and enjoy themselves in a simplicity of circumstances which would give no pleasure at all to girls accustomed to more highly-spiced entertainments.

Doves know very little of evil. They are not in the way of learning it; and they do not care to learn it. The few villagers who are supposed to lead ill lives are spoken of below the breath, and carefully avoided without being critically studied

When the railway is carried down past their quiet nest, there is an immense excitement as the report goes that a knot of strange men have been seen scattering themselves over the fields with their little white flags and theodolites, their measuring lines and levels. But when the army of navvies follows after, the excitement is changed to consternation, and a general sense of evil brooding ruthlessly over them. The clergy of the district organize special services, and the scared doves keep religiously away from the place where the navvies are huddled. They are little better than the savages, the deputation tell them about once or twice a year, and create almost as much terror as an encampment of gipsies. They represent the lawless forces of the world, and the unknown evil of strong men; and the wildest story about them is not too wild to be believed. The railway altogether is a great offence to the neighbourhood, and the line is assumed to destroy the whole scenic beauty of the place. There are lamentations over the cockneys it will bring down, over the high prices it will create, the immorality it will cause. Only the sons who are out in the world, and have learnt how life goes on outside the dovecot, advocate keeping pace with the times; and a few of the more strong-minded of the doves listen to them with a timid admiration of their breadth and boldness, and think there may be two sides to the question after all. When the dashing captain and his fast wife suddenly appear in the village—as often happens in these remote districts—the doves are in a state of great moral complexity. They are scandalized at Mrs. Highflyer's costume and complexion, and think her manners odd and doubtful; her slang shocks them; and when they meet her in the lanes, trailing yards of silk behind her in the mud, talking so loudly and laughing so shrilly with that horrid-looking man in a green cutaway, they feel as fluttered as their namesakes when a hawk is hovering over the farmyard. The dashing captain, who does not use a prayer-book at church, and who stares at all the girls so rudely, and has even been seen to wink at some of the prettier cottage girls, and his handsome wife with her equivocal complexion and pronounced fashions, who makes eyes at the curate, are never heartily adopted by the local magnates, though vouched for by some far-away backer; and the doves always feel them to be strange bodies among them, and out of their rightful element somehow. If things go quietly without an explosion, well and good; but if the truth bursts to the surface in the shape of a London detective, and the Highflyers are found to be no better than they should be, the consternation and half-awed wonderment at the existence of so much effrontery and villany in their atmosphere create an impression which no time effaces. The first clash of innocence with evil is an event in the life of the innocent which nothing ever destroys.

The dovecot is rather dull in the winter, and the doves are somewhat moped; but even then they have the church to decorate, and the sentiment of Christmas to enliven them. The absent ones of the family, too, gather round the old hearth while they can; and as the great joy of the dovecot lies in the family union that is kept up, and in the family love which is so strong, the visits of the absent bring a moral summer as warm and cheering as the physical sunshine. But they do not all assemble. For many of the doves marry men whose work lies abroad; these quiet country-houses being the favourite matrimonial hunting-grounds for colonists and Anglo-Indians. So that some are always absent, whose healths are drunk in the traditional punch, with eyes that grow moist as the names are said. Doves are not disinclined to marry men who have to go abroad, for all the passionate family love common to them. Travel is a golden dream to them in their still homes; but travel properly companioned. For even the most adventurous among them are not independent, as we mean when we speak of independence in women. They are essentially home girls, family girls, doves who cannot exist at all without a dovecot, however humble. The family is everything to them, and they are utterly unfit for the solitude which so many of our self-supporting women can accept quite resignedly. Not that they are necessarily useless even as breadwinners. They could work if pushed to it; but it must be in a quiet womanly way, with the mother, the sister, the husband as the helper, with the home as the place of rest and the refuge. Their whole lines are laid in love and quietness; not necessarily in inaction, but their wishes and their aims are all centred within the home circle. If they marry, they find the love of their husband enough for them, and have no desire for other men's admiration; their babies are all the world to them, and they do not think maternity an infliction as so many of the miserably fashionable think it; they like the occupation of housekeeping, and feel pride in their fine linen and clean service, in their well-ordered table and neatly balanced accounts. They are kind to their servants, who generally come from the old home, and whose families they therefore know; but they keep up a certain dignity and tone of superiority towards them in the midst of all their kindness, which very few town-bred mistresses can keep to town-bred maids. They have always been the aristocracy in their native place; and they carry through life the ineffaceable stamp which being "the best" gives. They are essentially mild and gentle women; not queens of society even when they are pretty, because not caring for social success, and therefore not laying themselves out for it; for if they please at home that is all they care for, holding love before admiration, and the esteem of one higher than the praise of many. If a fault is to be found with them it is that they have not perhaps quite enough "salt" for the general taste, used as it is to such highly-seasoned social food; but do we really

want our women to have so very much character? Do not our splendid passionate creatures lead madly wretched lives and make miserably uncomfortable homes? and are not our glorious heroines better in pictures and in fiction than seated by the nursery fire, or checking the baker's bill? No doubt the quiet home-staying doves seem tame enough when we think of the gorgeous beings made familiar to us by romance, and history, which is more romantic still; but as our daily lives run chiefly in prose, they are better fitted for things as they are; and to men who want wives and not playthings, and who care for the peace of family life and the dignity of home, they are beyond price when they can be found and secured. So that, on the whole, we can dispense with the splendid creatures of character and the magnificent queens of society sooner than with the quiet and unobtrusive doves; and though they do spoil men most monstrously, they know where to draw the line, and while petting their own at home—as women should—know how to keep strangers abroad at a distance, and to make themselves respected as only modest and gentle women are respected by men.

REPORT OF THE COMMISSION ON TRADE-UNIONS.

II.

WE have already commented on the unsatisfactory conclusions of this Report. In fact it comes to no conclusion at all. The suggestions of the majority are half-hearted and uncertain. The Commissioners do not insist on their own recommendations. They have no faith in their own prescriptions. The Report of the dissentient minority, indeed, presents a striking contrast to this. There is nothing vague, timid, or hesitating about it. There is as little uncertainty in it as there would be in the judgment of an advocate who was allowed to adjudicate on his own case. The two Commissioners are not judges but advocates. No feeling of judicial reticence or judicial doubt for one moment restrains them. From the beginning to the end their language is uniformly and consistently this:—"Give greater powers to Trade-Unions; do away with all disabling and hampering statutes; assert the right of the workmen to combine; or, if you fetter it on the part of the workmen, fetter it also on the part of the masters." Then follows an expansive but cordial advocacy of the general benefits effected by the Unions, and a vehement denial of the charges so often brought against them.

In the face of Reports so opposite and conflicting, it is of course difficult for us outsiders to give a decisive opinion. And it will be equally difficult for Parliament to legislate in a sense which will be satisfactory to the two contending parties, and to the country at large. But this difficulty only enhances the duty of examining the question as thoroughly as possible. What is it that oppresses the Trade-Unions at present? What will be their condition when they are relieved from their present grievances? Will that relief be a good thing for themselves and the country? These seem to us the questions which mainly demand the attention of the Legislature. Now Trade-Unions, as such, are not unlawful. If they existed merely as clubs or benefit societies, to assist their members in sickness or old age, they would be as legal as White's or the Carlton. Their illegality consists in the unlawfulness of the purpose for which they are constituted, and this illegality is punished by the refusal of Courts of Law to assist them in compassing their illegal purposes. This principle is, it will be seen, very elastic, for it opens a very wide argument as to when a Trade-Union is engaged in seeking an illegal object. For instance, it may be contended that, if it proposes one illegal object at its inception, it is illegal. It may also be contended that, whatever illegal objects it may seek to compass by its institution, it should be aided by the law in furthering those other objects which are not illegal. And the statute law itself has recently come to the relief of the Unions in this respect. For, since the appointment of this Commission, an Act has been passed by which members of Trade-Unions guilty of pilfering the property of the Unions are made amenable to justice. The main question of the lawfulness of a Union turns on its doing, or attempting to do, something "in restraint of trade." The general law on this subject is of long standing and authority, although modified by statute. Still the principle remains, that acts in furtherance of an intention to coerce, by threats, molestation, or annoyance, either employers or employed, are illegal. This illegality affects the guilty persons in two ways. The persons who take a part in these acts are subject to penal consequences; while the societies which are organized for the purpose—though it may not be the exclusive purpose—of abetting these acts, are debarred from the privileges which lawful societies possess, of calling in the aid of the law to enforce their own rules upon their own members. This is, of course, a very incomplete statement of the law as it exists, with its limitations, exceptions, and additions, on the subject of combinations in restraint of trade. But still it is sufficient for the illustration of the question at issue between the advocates and the opponents of Trade-Unions. The former complain that even after the relief given by certain recent statutes, their societies are crippled through want of legal recognition, and that their individual members are liable to degrading punishment for acts which are done under the authority of the Unions, and, as their perpetrators honestly believe, done in legitimate defence of their own trade rights. The latter reply, that so long as the Unions continue to mix up with legitimate objects, such as the relief of distressed members, &c., other objects which are illegitimate and

pernicious, so long should they be excluded from the privileges which they seek.

As we have observed, the majority of the Commissioners report in favour of a very slight change in the existing law. They would still enforce the present disqualifications against those societies whose rules and by-laws encourage interference with the free agency of individual workmen. To those the rules of which are not directed to such ends they would accord the facilities for such registration, by the Registrar of Friendly Societies, as would confer on them corporate rights and characters. And they further propose that those Unions which are established exclusively for benefit, and not for trade, purposes, should be registered as First-class Benefit Societies. The dissentient minority, on the other hand, claim that all laws against combinations either of workmen or of employers should be "broadly and unequivocally rescinded," and that all possible conditions of labour should be a matter of free agreement between the two contracting parties. Not satisfied with this, they proceed to contend for the explicit abrogation of the law under which picketing is now punished. As we have said before, the tone of the minority is far more decided than that of the majority. There can be no doubt what the former mean; and as their recommendations are, not indeed absolutely but comparatively, favoured by the Trade-Unions, by a large proportion of the operatives, and by those persons who consider themselves to represent their feelings, it is worth while to see what would be the relations of the workmen and their employers if the concessions which they ask were made.

Those relations would be somewhat of this sort. The majority of the operatives in most branches of trade would be members of some Union. They would join their Unions for a twofold object; that of being supported during illness, slack work, or disability, and that of being supported during strikes. The money which they contributed towards them would go into one common fund, which would be burdened with both these charges, and, in some few cases, with the additional charge of superannuation. About one "intelligent operative" in a hundred would ever think of calculating for himself the ability of the Union to bear these burdens; and if an actuary told him that his society could not possibly stand the double strain for two years together, and that practically, in relation to its published promises, it was already insolvent, he would receive the warning with incredulity or indifference. He and his fellows would enter it for the purpose of enabling themselves to combine against the masters. Any form and any object of combination would be legal. They might combine in sections against individual masters, or they might combine in the aggregate against the whole body of employers. They might combine to raise wages, and to shorten time; to get additional holidays, to extort fines from the employers under the name of "treats," "feasts," "gatherings," "excursions;" to oust from employment unpopular foremen, obnoxious apprentices, workmen from particular districts, or men under five-foot six. Not only would they be able to oust them, but they would be able to prevent them from getting employment elsewhere. Dreading no penal law but that which punished actual assaults, they could resort with impunity to the thousand arts of worrying and annoyance which are now punishable as acts of "molestation." No man who was in the Union but would be liable to be made an instrument of persecution; no one out of the Union but would be liable to become its victim. Is it too much to say that such a state of things would be, if not literally fatal, at least desperately prejudicial, to the trade of the country? The working-men—the "intelligent working-men," whom every cowardly idiot that can write fulsome English has been bespattering with mawkish praise for the last ten years—would be the masters of the industry of the country. And what masters! Let any man who sees a body of them hanging about the premises of an obnoxious employer during a strike, and waylaying fellow-workmen who refuse to submit to their dictation, judge what they would become when armed *en masse* with such powers as Mr. Harrison would give them. But without troubling himself to observe and judge by inspection, a man may arrive at a pretty accurate estimation of their contingent behaviour by reading the evidence which was elicited by this very Commission. It is probable enough that the printers and engineers would, under all conditions, observe a moderation equal to that with which their advocates already credit them. But of the other and less educated trades—carpenters, masons, bricklayers, brickmakers, painters, plasterers, and a score of others—the existing evidence leaves no room to doubt that the gift of additional legal powers would only arm them with additional powers of extortion. Given societies of men, imperfectly educated, without the opportunity or the desire of reflection—with a greed proportioned to their ignorance, and a blind self-confidence proportioned to their greed—given, too, a legal recognition, and the power both of controlling their own members and of bullying those who were not their members, how is it possible that they should not crush the employers in the unequal conflict? It is useless to say, as the author of the third Report says, that the days of violence have passed away, while the outrages of Sheffield and Manchester live in the recollection of us all. The spirit which dictated those outrages animates many of the societies of the least skilled artificers. The present state of the law holds it in some restraint. The changes which Messrs. Harrison and Hughes propose would remove all check. The tyranny which is exercised by the Manchester and Bradford bricklayers and masons over their employers would not only continue, but continue in an enhanced degree. The Unions, recognised by law, enjoying legal authority over

their members, and exempt from any penalties for picketing, would be not only terrible to the employing class, but formidable to the non-Unionist class, which they would finally crush or absorb.

The struggle would soon become desperate between the employers and the labourers. The labourers' object would be to appropriate the largest share of the employers' capital among themselves—in short, to enjoy the advantages without incurring the risks of partnership. This is indeed what their spokesmen distinctly avow now, and what, in fact, the Preston operatives have been contending for. But what would Capital do in this phase of the contest—Capital, which is the most timid and sensitive of industrial agencies? Why, Capital would decline the contest. We do not mean that every great productive organisation would be immediately closed; but there would be a cessation of that enterprise which initiates new undertakings. The men with small or borrowed capital who were already at the head of great establishments, would abandon them, and those with small capital, who were intending to begin an industrial career, would renounce their intention. Nothing shows more clearly the ignorance or the thoughtlessness of the operative classes than their persistent assertion that all employers are wealthy, whereas many employers have but little money, and that money borrowed. These are the people whose talent and energy have built up many of the greatest industries in England. But their influence and exertions would be lost, if operative Unions were allowed to dictate to them the proportion of profits which they were to receive, and of wages which they were to pay. The larger and wealthier capitalists would have the alternative of two courses. They would either transfer their operations to Continental cities, or they would agree to the terms proposed, and reimburse themselves by increased prices. In either case the ultimate sufferers would be the consuming public, thus compelled to pay more dearly for the cost of production. The double loss sustained by the country would be enhanced dearness of price to the home consumers, and diminished exportation to foreign countries. The countervailing benefit would be a great but temporary increase in the wages and luxuries (mainly beer and tobacco) of English artisans.

In the face of this prospect, we confess that we regard with favour the proposal which the Commissioners have only hinted at; namely, the legalization and encouragement of those Unions which are exclusively Benefit Societies, and the discouragement of those which are intended to support "strikes." While we resent and resist the insolent attempt of the operatives to appropriate an undue share of that capital which is the only source of wages, we heartily sympathize with every effort to husband the resources of the thrifty workman, and shield him from the dishonest artifices of rotten and pretentious associations. And we fear, moreover, both the social and economical consequences of allowing guilds of workmen to re-establish generally in favour of their own class the vices of an obsolete Protectionism, after they have undermined and destroyed all that gave support to the industry, independence, and ambition of the individual workman.

LORD STANLEY AND THE GLASGOW STUDENTS.

IT would be hard to conceive two human compositions more utterly opposite to each other in every possible way than Lord Stanley's Rectorial Address at Glasgow and Mr. Froude's Rectorial Address at Saint Andrew's. Mr. Froude went to Saint Andrew's to flatter his hearers, to revile institutions which he wilfully misunderstood, and to win a cheer for himself. Lord Stanley at Glasgow seems to have been equally successful in winning a cheer, but he won it in a more honourable way. That is to say, Lord Stanley behaved with proper self-respect and with proper respect to his hearers; Mr. Froude broke down in both ways. We can believe that Mr. Froude's address was the more taking, because it is always very taking to hear oneself praised and one's rival cried down. But it is no high compliment to one's hearers to set this kind of entertainment before them. Mr. Froude appealed to the worst feelings of his temporary academical subjects at Saint Andrew's. Lord Stanley appealed to the best feelings of his temporary academical subjects at Glasgow. Instead of abuse and misrepresentation of other people, Lord Stanley gave the Glasgow students sound and practical good advice for themselves. And the Glasgow students seem to have thoroughly appreciated this higher kind of diet. Nor do we think so ill of the Saint Andrew's students as to believe that they would not have appreciated it also, if they had had the good luck to have it set before them.

The *Times* does not give us Lord Stanley's speech in full. He began, we are told, with "a graceful reference to his distinguished predecessors in the Rectorial chair." The "reference" was followed by an "allusion," which the *Times* seemingly did not look upon as "graceful"—an "allusion to the present prosperous condition of Glasgow University." This seems an odd subject for an "allusion"; one would have thought that it was the subject of all others on which a new Lord Rector would speak out plainly and openly. It would be easy to do so without in any way pandering to local vanity. But for Lord Stanley indirectly to allude to such a subject, while talking about something else, would show a remarkable indifference to the institution of which he is made for a short time the chief. It would be something like the indifference to his own life shown by the American who, when stabbed by a bowie-knife, "fell down, remarking that he was a dead man." But we do not believe that Lord Stanley made any allusion at all; we have no doubt that he

spoke straightforwardly about the prosperous state of things at Glasgow, and we should greatly like to know what he said. At any rate, he went on to give the Glasgow students a series of counsels of perfection which, if they are duly carried out, will do a great deal to make the prosperity of Glasgow University abiding. Lord Stanley is, throughout his speech, not brilliant, hardly powerful, but everywhere acute, observant, and sensible. He sends up no squibs and crackers like Mr. Froude, but all his suggestions are not only worth listening to, but worth carrying out in practice. Once only does he make the least contrast between the English and Scotch University systems, and then he makes it in a way to which no reasonable Oxford or Cambridge man can object. It is undoubtedly true that the Scotch Universities do give far greater advantages to poor students than Oxford and Cambridge. And now that the fever of reform has passed away, now that it is again lawful to hint that non-resident fellowships have a tendency to become unprofitable sinecures, it may perhaps also be lawful to hint that this difference between Oxford and Glasgow is partly owing to the conversion of the endowments which were meant to support poor students into mere prizes for those who do not want them. No one can blame Lord Stanley for making this comparison in the way in which he has made it. But then his way of making it is very different from Mr. Froude's way. Mr. Froude deals with the shortcomings of his academical parent in the spirit of Ham; Lord Stanley deals with them in the spirit of Shem and Japheth. Mr. Froude is so delighted with bringing accusations that it would almost seem to be all one to him whether his accusations are true or false; he talks as if he would be sorry if Oxford and Cambridge were reformed, because then he would lose the pleasure of abusing them. Lord Stanley at once strengthens himself and comforts himself by his belief that a large amount of opinion at Oxford and Cambridge is on his side. Through the greater part of the speech which follows we shall have little to do but to go through what Lord Stanley says, and to set our seal to each stage of it. There is something worthy of special attention, as coming from one in Lord Stanley's position, in what he says as to the duty of all men—those who have no need to work for their bread as well as those who have—to find themselves some real work, some real and useful occupation of their time, of some kind or other. On the whole we do not think that we have much to complain of in this way in our men of rank and fortune; there are doubtless good, bad, and indifferent among them, but, considering their special temptations, the number of the good seems really as great as we have any right to look for. Lord Stanley says, with great truth, that there are some men who seem born mainly for action, others who seem born mainly for thought; that there is room for both classes in the world, and that each temperament is commonly the better for a certain admixture of the other. This saying is fully borne out by the long line of English statesmen who have been distinguished in other ways besides that of statesmanship. Lord Stanley speaks with equal truth of the struggle which is needed in the first instance to form habits of real work, and the force which those habits acquire when really formed, and the actual pain which unemployed time gives to the man who has formed them. He then goes on to speak of the cry of over-work, which he truly says is "bad enough," but that "it is probably a cause of less suffering in the aggregate than the consciousness of faculties unused and energies that can find no vent." No doubt there is such a thing as over-work, but no doubt also, as Lord Stanley says, there is "a good deal of prejudice and misinformation on the subject." He is probably right when he adds that cases of men crushed in youth by excessive mental strain are nine times out of ten the result of simple mismanagement. As for over-work, one would think that no class of people were more likely to be over-worked than lawyers in great practice who are also members of Parliament. Yet certainly no class of people seem to live to so great an age and to keep their wits so unimpaired to the end as the men who have gone through this double strain on their powers.

And now we come to the part of Lord Stanley's speech which perhaps concerns us most nearly. There must be many people at other places, if not among the Glasgow students, who ought to writhe, if they are still capable of writhing, at Lord Stanley's enforcement of the absolute necessity for every purpose, whether of action or speculation, of a perfectly accurate habit of thought and expression. This, Lord Stanley truly says, is "something which is almost entirely within our own power to acquire, and which nature unassisted never yet gave to any man"; and he adds, with equal truth and perhaps with a certain bitterness, "this is, as far as I can see, one of the very rarest requirements." How rare it is we see daily in the mass of inaccurate statements which are given to the world in speaking and writing, and in the way in which most people have come to look on accuracy of thought and expression as a matter of no consequence whatever. A man who takes care to be accurate himself is commonly called a pedant for his pains; a man who hates inaccuracy and censures it in others is not only called a pedant, but is conveniently supposed to have some sinister motive for his censure. The advocates of inaccuracy, and it is a class neither small nor without influence, will do well to ponder what Lord Stanley says about "that habit of accurate thought and expression" which it is "almost entirely within our own power to acquire." He then goes on:—

For it implies a good deal—carefulness, close attention to details, a certain power of memory, and the habit of distinguishing between things which are

alike, but not identical. I lay stress on this because it seems to me the characteristically distinguishing mark of good and faulty teaching, of real and unreal learning. The best thing is to know your subject thoroughly; the next best to know nothing about it, and to be aware that you do know nothing; the worst is to know a little, and to know that vaguely and confusedly.

Lord Stanley then speaks of the merits and defects of competitive examinations. Whether they do really act, as he thinks, as an effectual check on the imposture of half-knowledge, we may be allowed to doubt, but nothing can be better than his remarks on the imposture of half-knowledge itself:—

What a man can write out clearly, correctly, and briefly, without book or reference of any kind, that he undoubtedly knows, whatever else he may be ignorant of. For knowledge that falls short of that—knowledge that is vague, hazy, indistinct, uncertain—I for one profess no respect at all. And I believe that there never was a time or country where the influences of careful training were in that respect more needed. Men live in haste, write in haste—I was going to say think in haste, only that perhaps the word thinking is hardly applicable to that large number who, for the most part, purchase their daily allowance of thought ready made. You find ten times more people now than ever before who can string together words with facility, and with a general idea of their meaning, and who are ready with a theory of some kind about most matters. All that is very well as far as it goes; but it is one thing to be able to do this, and quite another to know how to use words as they should be used, or really to have thought out the subject which you discuss.

We now come to the only point on which we are inclined to have any battle with Lord Stanley, and on that point we have only half a battle. What he says on "classical training" is comforting to read after the nonsense of Mr. Froude. Lord Stanley stands up for the old classical training, not as the only possible training, but as a training which has many distinct merits of its own. Instead of sneering, like Mr. Froude, at "old Greek and Latin," he warns his readers against "the folly of treating classical study as a thing antiquated and useless." Here comes our only point of difference, or more truly the only point in which we look on Lord Stanley's argument as defective. Lord Stanley seems to have no more notion than Mr. Lowe or Mr. Froude of the real position of the Greek and Latin languages and of the Greek and Roman history. He still speaks of classical training as a distinct thing, as if Greece and Rome, and the languages of Greece and Rome, stood wholly by themselves, and had no bearing on the languages and history of any other times or nations. We have often made the remark, and we have no doubt that we shall often have to make it again, that the great discoveries of comparative philology in the nineteenth century ought to cause as great a revolution in our system of education as the revival of Greek letters caused in the fifteenth and sixteenth centuries. The truth to be insisted on is that there can be no such thing as purely "classical training," no such thing as purely "modern training," or that, if there is, both modes of training must be utterly defective and worthless. No lover of sound knowledge will, if he can help it, talk about "the classics," any more than he will talk about "the Saxons." What people need is to understand that the study of language is one, that the study of history is one, that man, at any rate Aryan man, is essentially the same always and everywhere, that every part of his history has a bearing upon every other part. Glasgow students, and all other students, should be taught that rightly to study the history of Greece and rightly to study the history of Britain are exercises of exactly the same faculties, and that either process is imperfect without the other. They should be taught that to learn Greek and to learn German are exactly the same process, and that Greek without German or German without Greek loses half its value. People who, like Lord Stanley, allow any distinction to be drawn between "classical" and "modern" studies, are really giving up the only ground on which "classical" studies can be rightly defended. The "folly and pedantry" of which Lord Stanley complains is simply the folly and pedantry of talking as if Greeks and Romans were not really men, as if they and their languages and everything to do with them were something by itself, something which had no bearing upon human affairs. Lord Stanley does not seem to realize, any more than Mr. Lowe and Mr. Froude, that the educational evangel to be preached for some time to come must be mainly the preaching of Grimm's Law.

Another passage, if it is rightly reported, seems to show that Lord Stanley does not thoroughly take in the difference in position between primary and secondary authorities. He is made to say:—

Even those who feel most thoroughly the incomparably wider range of modern thought will seldom deny that in precision, in conciseness, in dignity of style, and in verbal felicity, the great writers of ancient times have scarcely been equalled. It is suggestive to think how, under the influence of the mercantile principle, making books to be paid for in proportion not to their merits, but to their length, and of the lifelong hurry which prevents us from studying condensation, such narratives as those of Cæsar and Tacitus would in modern hands have swelled into the dimensions of a modern historical compilation, with the certain result that they would have occupied in men's memories no more enduring place than this last.

We doubt about the accuracy of the reporting here, mainly because of the word "compilation." "Compilation" is a favourite penny-a-liner's word, probably because penny-a-liners do not realize any form of writing except compilation. It is not at all unlikely that the reporters have substituted "compilation" for some other word used by Lord Stanley. He can hardly have meant to contrast Cæsar and Tacitus with Goldsmith and Mrs. Markham. Perhaps he said "composition," and meant to take in all modern historical writings. To give any force at all to the contrast, he must have meant to contrast Cæsar and Tacitus with modern historical writers of some real position. But Lord Stanley forgets the difference between Cæsar narrating his own exploits, or even Tacitus

writing the history of a not far distant generation, and a modern historian painfully working out the history of events some centuries old by the process of sifting innumerable statements made at or soon after the time. A modern historian makes his work longer, not because he is paid according to its length—for he is not paid according to its length, sometimes he is not paid at all—but because both he himself and his readers have a keener historical sense than the contemporaries of Cæsar and Tacitus, because they feel far more strongly the necessity of producing and testing the evidence for every statement that is made. This is true even of those who write of contemporary events. Mr. Kinglake could no doubt make his history shorter. But he could not make it so short as Cæsar made his. For Cæsar said just what he pleased; if anybody told another story, he took no notice of it; while Mr. Kinglake has to harmonize as many different statements, and to point out as many prevalent errors, as if he were writing of things which happened a thousand years back. This is equally true of "classical" and of mediæval authorities. As the *Times* says in its lofty condescension, "we are inclined, from this point of view, to think that injustice is often done to those so-called 'dark ages.'" Lambert of Herfeld may not be the equal of Cæsar or Tacitus, though he comes a great deal nearer to them than Lord Stanley or the *Times* is likely to imagine. But he who now writes the history of the times for which either Cæsar or Lambert is an original authority must make a longer story of it than Cæsar and Lambert did, simply because he stands in a wholly different position from Cæsar and Lambert. And after all, why stop at Cæsar and Tacitus? We trust that the names of Thucydides and Polybius would not have been wholly unknown in the ears of Glasgow students. And the two great Greek historians themselves illustrate our position in different ways. Thucydides writes down what he saw or heard from eye-witnesses. Polybius, writing of events before his own day, has constantly to stop in order to comment on and to refute the statements of other writers.

Lord Stanley thus seems to have still to learn the true position of that "classical" training which he defends by a sort of happy instinct. But however defective his address may be in this respect, nothing can surpass the wise and practical character of the advice which he gives his hearers, and it is pleasant to have the antidote coming so soon after the bane.

THE CLERGY OF A DISENDOVED CHURCH.

"UPON the whole," says De Tocqueville, reviewing the condition of the Gallican Church in 1789, "I question if there ever existed in the world a clergy more remarkable than the Catholic clergy of France at the moment when it was overtaken by the Revolution—a clergy more enlightened, more national, less circumscribed within the bounds of private duty and more alive to public obligations. . . . They had in truth no defects but those inherent in all corporate bodies, whether political or religious, when they are strongly constituted and knit together; such as a tendency to aggression, a certain intolerance of disposition, and an instinctive, sometimes a blind, attachment to the particular rights of their order." This illustrious writer also points out that the corrective of the celibacy of the French clergy was their permanent endowment and participation in landed property. The estates of the clergy kept up a national and independent spirit in the order, and, without endowments and without the family tie the clergyman must, from the nature of the case, be an alien in the midst of a civil community scarcely any of whose social interests can directly affect him. De Tocqueville's conclusion is, that to convert clerical incomes into mere salaries is only to promote the interests of the Papacy, and to renounce an important element in the general political freedom of a nation. This thoughtful language is worth the consideration of those well-meaning, but fanatical, persons who view with equanimity, if they are not disposed to hail with positive satisfaction, the prospect of exchanging the established clergy of the Church of England for a more religious, as they say, and more earnest, body of disestablished and disendowed ministers of religion. What they want is a beatified ideal—a priesthood entirely devoted to spiritual things and the sublime vocation to which they are ordained—a Church freed from the chains and shackles of human institutions and secular authority—owning no supremacy but that of the great Head of the Church—with entire freedom to develop its own doctrine and to settle its own discipline—a free and voluntary society, doing its own work in its own way, relieved from the perils of false brethren, and untrammelled by the cowardice of weak brethren; all holiness, all purity, all peace, all love. It is of course cold work to contrast facts with theories, and the world we live in with the fairy realms of fancy and the ideal; but, to use De Tocqueville's words, we question whether there ever existed in the world a clergy more remarkable than the clergy of this Church of England which now is. Whether or not they come up to this exalted standard, may be very fairly questioned: defects, faults, weaknesses they undoubtedly have. Many of the clergy are narrow-minded, many of them weak, many of them, and very naturally, sacerdotally inclined; some violent, some foolish. But, as regards the institution, it is to the mere student in politics and social matters a very wonderful one. The English clergy are a corporate body, incorporated for the very highest social ends; they are not only the ministers of religious worship and the channels of public instruction, but they are for the most part the directors of youth and education, the

guardians and standards of public morality. And at the same time, they are citizens, and citizens, too, freely mixing with, and therefore cementing together, all grades of society, all varieties of intelligence and education and rank. They have that one advantage which the Gallican clergy had not. A married clergy represents and values the family as well as the State. They have, by the fact of their ordination and the indelibility of orders, just so much of the earth as to give them strong corporate tendencies and interests; while this attachment to their order is kept in check by the compensating balance of family ties and their rights as citizens. The English clergy, such as it is, is the gradual growth of modern society. The institution has, by slow degrees, and unconsciously, like all true growths, worked itself out of all sorts of circumstances, and by all sorts of helps. Like the English Constitution, it has come to be by being. The Church of England clergy do not fulfil any abstract conception; perhaps do not answer to an ideal clergy; but they are. Without the old ante-Tudor Church, without the Reformation period, without the beef and carrot-eating epoch of the chaplains at the second table which Macaulay tells us about, nay, without the lazy afternoon of the Georgian days, the existing institution could not have come to be; and it is idle to say that, without the Establishment, and all the good and evil of establishment, a clergy such as that which now is were impossible. They have been a factor of our present civilization just as much as they are the creature of historical England and all that this great and complex idea comprises. Again to strike our keynote, this is a most remarkable clergy—remarkable both for its prominent excellences and perhaps for its palpable shortcomings.

What should we get in exchange for this remarkable clergy under disestablishment and disendowment? A set of men who would be very likely to exhibit more prominently the externals of religious zeal, and who would, quite conceivably, give themselves up more unreservedly to spiritual things. But they must, even without adopting the rule of clerical celibacy, be much more a caste than the present institution of an established clergy is. Their social position would be distinctly marked and fenced off. Their business would be religion, and nothing but religion. They would be regarded, and would regard themselves, as a peculiar order, with no country but the Church, with no social obligations but to their own spiritual vocation. It is possible—but we are not going to argue this point, though we are by no means prepared to concede it—that religion and the faith would gain by superseding the semi-secular clergy of the day by this more professional type of priest. We are only concerned with the fact that a disestablished and disendowed clergy would be altogether, except in church, an institution not only different from, but opposed in conception to, an Established Church. It is simply ridiculous to suppose that, with all the existing clerical conditions changed we should have the same raw material to work with. As it is, there are clergy and there are clergy. We have the intellectual, intelligent, highly-educated clergyman, consorting with nobles as his equals, which they are often by birth, sometimes by fortune, always by education; the solid, matter of fact, temperate country parson, of Mackworth Praed's type; the forward, pushing town parson, to whom popularity and pew-rents are powers; and the vulgar, ignorant fanatic, who occasionally culminates in an Irish bishop. These varieties we have, and they have their value, their good as well as their evil; but there would be few varieties in the disestablished Anglican parson of the future. For a time something of the same character would survive; as Rome was not built, so Rome did not perish, in a day. But gradually, or rather very rapidly, not only would the clerical level sink, but the clerical character would be entirely changed. In the great towns we should have active clever men of the Ward Beecher type, men making great incomes, and very much of despots over their thriving and money-making flocks. And we should have the petted shepherds of the sectarian *petite église*, the spiritual directors and tyrants of the women, and of the husbands who think that religion is a very proper employment for females and feminine-minded men. And we should have, both among High Churchmen and Low Churchmen, the supple obedient nominees who are patronized and instructed and interfered with and bullied by the great man of the congregation who finds the money, and keeps a church and parson as an easy means of ministering to his own state and importance and reflecting his vulgar munificence. But the independence, the freedom, the pure liberal spirit of the English clergy would be gone. As to the country parishes, to suppose that their church administration would rise much higher than it does under the present voluntarism of Dissent is futile to argue.

This aspect of the matter, however, has been so often argued that we prefer to dwell on another consideration. It will be said that all we are arguing for may be summed up in the single word that the clergy ought to be gentlemen. We are not going to be driven into saying what ought to be on this or that theory; but we do say that it is a remarkable thing—again to harp on De Tocqueville's string—and more than this, that it is a very excellent thing, that for the most part we have in the English Church gentlemen for clergymen. The old Gallican Church had gentlemen priests; the pleasant memories of the old Abbés, and in Ireland of the St. Omer and Douay priests, recall the fact. Ultramontanism and disendowment have made the French clergy what they are; and the same may be said of the Belgian clergy, and we believe of all the clergy of the Western obedience except Austria. And there may be, or rather there is sure to be, an Ultra-

montanism which has nothing to do with Rome. An unendowed and free Church as naturally develops that spirit—which among Romanists takes the form of Ultramontaniam—as stagnant water is favourable to the growth of duckweed. We shall under disendowment escape neither the stern, cold, self-annihilation of the Jesuit spirit, nor the petty pedantry of the Jansenist. The future clergy will reflect, not the spirit of Oxford and Cambridge, but the narrow-mindedness of the diocesan seminary. And freedom from State control will very soon settle down into the irresponsible authority of the Bishops. The King Log of the Privy Council would be replaced by such King Storks as those to whom the French *cures* of the disendowed Church are subject. The lower clergy will lose all those guarantees against episcopal tyranny which they now possess, while the Bishops themselves will have no choice but to be always meddling, always arbitrary, and always despotic. Public life and national interests will be a blank to the clergy of the future. In such a system, who will be an office-bearer? The reply will be twofold. Some will say:—Even admitting these consequences, they are not so very terrible. We shall, to be sure, lose the present type of clergy, but it will be superseded by a higher, a more religious, more devoted, more consistent, less secularized type. The Apostles were not gentlemen, and they had no University degrees. To which nonsense we may make the retort that, had the Gospel taken its beginnings in England and the nineteenth century, it is assuming a good deal to say that its authorities and teachers must, from the necessity of the case, have been publicans and fishermen. The other answer is to deny our forecast, and to urge that a disendowed and disestablished clergy will be made up of precisely the same materials as the present English clerical body is composed of. If anybody really believes this—there are plenty who say it and who do not believe it—we decline to pursue the dispute with them. They and we take such different views of human nature, calculate upon the existence of such very different human motives, read so differently the state of things in which they are, that we have no common ground on which to argue. We have tried to show that Establishment, with all that belongs to it, its good and evil, its worldliness and political excellences, has made the English clergy what they are; and then we are asked to believe that, every one of these efficient causes ceasing, precisely the same results will follow from precisely the opposite system and principles.

MARRIED WOMEN'S PROPERTY.

IN order to judge of the necessity for an alteration of the law regarding the property of married women, it will be useful to ascertain what the law now is, and how it works. The old Common Law, as administered in the Courts which are guided by its rules, has been innovated upon by Courts of Equity, which have had respect in their decisions to the circumstances and requirements of modern life. The advocates of the Bill now before the House of Commons contend that the exceptions engrafted upon the Common Law by Equity ought to become the rule. But, if the existing system works well in practice, it ought not to be altered merely for the sake of theoretical perfection. It was said last year in the House of Commons that this measure is not desired by five per cent. of the women of England, and it certainly is not desired by anything like five per cent. of the men. But it has been taken up by a few busy people, and there seems to be no hope of their being prevailed upon to lay it down. The Bill was got rid of last Session by referring it to a Select Committee; and we are happy to find that that Committee left its work incomplete, so that the Bill may be got rid of for the present Session in the same way. We were told a year ago that the Bill required extensive amendments, and would receive them in Committee, but here it is again, in the very words which we have read before. Let it, therefore, be sent to another Committee; and when it emerges, the House of Commons, and perhaps the House of Lords also, will be called upon seriously to consider whether the busybodies are to have their uncontrolled way.

The only persons on whose behalf it can seriously be pretended that a change of law is necessary are the wives of working-men immoderately addicted to beer; and it would be monstrous to alter a state of law which is generally beneficial for the sake of a portion of one class of the community. The Committee which sat last year would have been usefully employed in framing some clauses of a Bill to give protection to the earnings of the wives of spendthrift husbands. But when it is proposed to offer this protection, the answer is that the feelings of the wives would be hurt by making application for it. The law must give protection without their asking for it, and therefore the law must give it also to many other women who do not ask for it, and do not want it. There is absolutely no evidence of the desirableness of the change as regards the middle and upper classes, and it really is going rather too far to propose to make a sweeping innovation for the supposed benefit of the lower class. We are sometimes threatened with the coming of a time when the poor will divide among them the property of the rich. But until that times does come the rich may surely be allowed to enjoy their property in their own way. The examples which are produced of the hardship of the existing law come usually from the observation of clergymen or ladies who visit among the poor. Thus an East-end incumbent states that "he had to help a poor woman through her confinement." Of course he means that he lent her money, and not that he helped her more immediately. She had saved from her earnings a little

money to meet this emergency; and her husband, who was a drunkard, beat her, in her weak condition, in a most brutal manner until she delivered up her money. The simple-minded clergyman adds, that he does not think the husband would have behaved thus if he had not known that the money was legally his own. He gets drunk and beats his wife when she is near confinement, and yet he will be certain to respect any right which the law bestows upon her. Even if we could adopt this opinion we should still say that the law of property is made for men and women in general, and not for husbands who beat their wives to extract from them the money which they have saved to buy baby-linen. The authors of this Bill resemble another set of busybodies who want to close public-houses against sober people in order to prevent drunkenness. As soon as the wife becomes legally entitled to her savings the husband will abstain from interference with them; or if he does not, the wife, under the Bill, may apply to a judge of a County Court to make such order as he may think fit. The happy prospect is offered to these judges of being called upon to decide questions which may arise between husband and wife "as to the title to or possession of personal property." We cannot help thinking that it ought to be provided in the Bill that all County Court judges should be married, and that their wives should sit with them when they exercise this jurisdiction. The duties of these judges are likely to be increased in another way by this Bill; for when married women become capable of contracting, they will be liable to be sued upon their contracts, and the County Court judges, with or without power of imprisonment, will be expected to compel them to pay their debts. But then the question will arise, what are their debts? At present, if the wife orders provisions for her household, or clothing for her children, she renders her husband, generally speaking, liable to pay for them. The law considers her as her husband's agent in giving orders. But if she is agent, she cannot be at the same time principal; and therefore we suppose that, under the Bill, she will in general make her husband liable for the orders she may give, and escape liability herself. Considerable litigation may probably arise upon the question whether a wife contracted as agent or as principal, and married women will frequently be called upon to appear on examination and cross-examination in Courts of Law. In our view, this would be a great evil, but perhaps, in the view of the philosophers, it would be a great good.

It may be assumed that the Committee of last Session said all that could be said in favour of this Bill, but on looking at their Report we find that they do not say much. They describe correctly the "judicial legislation" of Courts of Equity, which has produced a system by which persons able to afford the expense of a settlement avoid the consequences of the Common Law, and which creates between husband and wife a relation different from that which the Common Law contemplated. It would be a reasonable criticism upon this system to remark that the law ought, by its own force, to do that which can only be done by settlement. But after the law has been altered, as this Bill would alter it, settlements will still be necessary. Under the present law, the husband can spend the wife's money if there is no settlement. Under the proposed law the wife herself could spend it. In either case it is equally likely to be spent, and prudent parents who arrange marriages for their daughters would desire to guard equally against both contingencies. The evidence taken by the Committee of the operation of the proposed law in Vermont and other States of America is inconclusive. Whatever may happen there, we know quite well what would happen here. English wives would part with their property at the solicitation of their husbands, whether that solicitation took the form described by the simple-minded clergyman already mentioned or some other form. And what the husbands left unconsumed would be devoured by the sons. Indeed, the Bill contemplates that marriage-settlements would still be made, and there can be no question that they would. But besides a description of the operation of the new law in the Northern United States, we find among the literature of this subject a description of the operation of the old law in the South. It appears that, now that the slaves have become free, they can contract legal marriages, and the consequence of these marriages, in some or all of the Southern States, are the same as under existing English law. The black husbands are entitled to live upon their wives' earnings, and for the most part they choose to do so; and it is said that, to remedy this evil, the law which has been adopted in some of the Northern States ought to be adopted also in the South. If we suppose this change to be made for the imagined benefit of the blacks, without regard to the social habits and feelings of the whites, we shall get some notion of the reasonableness of what the authors of this Bill desire to do in England. They complain that the means of recovering debts against the separate estate of a married woman through the process of a Court of Equity under the existing law are expensive and unsatisfactory; and they would like wives to be summoned into Courts of Law with the same facility as husbands. We believe that the great majority of Englishmen would dislike such a state of things excessively. The few women, and the very few men, who would desire it, had better depart from this obstinate old country, and found somewhere a colony which shall be an example to the world. The colonists can establish among themselves female suffrage, and married women's property, and marrying with a deceased wife's sister, and any other legislative inventions which are treated with neglect at home; and they can have for their governor Mr. Mill, or some other member of the sect which takes a philosophical, rather

than a practical, view of the relations of the sexes. The Committee say further that among persons of small means, marriage settlements are impossible on account of their expense, and of the difficulty of procuring trustees. It would not be difficult to devise means of facilitating settlements, but that is, we suppose, a work too small and humble for these magnificent projectors. They have really nothing else to say in support of their proposal as regards the upper and middle classes, and they must necessarily rely upon the benefit which they suppose it will confer upon the classes in which wives earn wages. "Very numerous cases of hardship occur. It is not uncommon for husbands to take their wives' earnings, to spend them in drinking or dissipation." The law at present gives protection for the wife's earnings only in the case where the husband has deserted her. It has been proposed to extend these orders to the cases of women whose husbands are intemperate, reckless, idle, or cruel; but this proposal is too sensible and moderate to please the busybodies. They are like Naaman the Syrian, who would have done some great thing at the bidding of the prophet, but was disappointed at being told only to wash and be clean. "Few women, while continuing to live with their husbands, would come forward to claim in public a protection which would involve giving publicity to their domestic grievances." Begging pardon of the Committee for using so plain a word, we say that this is fudge. A woman whose husband comes home drunk and beats her is unfortunately incapable of keeping her domestic grievances from publicity. Her unhappy condition is perfectly well known to her neighbours in the court or street where she lives; and, besides, it would be quite possible to provide that applications for protection orders might be made to magistrates privately. We observe that, if husband and wife differ under the new law, the unhappy County Court judge who has to decide between them may be called upon to admit them to his private room. Of course it will be his duty to hear the wives in person and at full length, and he will not easily be able to exclude dissertations upon the beauty and intelligence of "baby" as irrelevant. We can only say that, if this clause of the Bill is to stand, there ought to be tacked to it a provision that for the purposes of County Court business the day shall consist of forty-eight hours.

VOLUNTEER SOLDIERS AND THEIR CRITICS.

IT is hard to say whether the Volunteers have suffered most from the indiscriminate praise of admirers who are really unconscious enemies, or from the unfair criticism of enemies who affect to be judicious friends. The first of these evils has long since disappeared, and wholesale censure is the present diet of our citizen troops. Mr. Cardwell gave the cue when he pronounced that the one thing to be dreaded was too great an increase of the Volunteer army; and ever since that unlucky dictum the *Times* has, with an excess of zeal, thrown itself into the task of disparaging the Volunteers. It has put on two slashing military writers to cut them up, root and branch, and they have done their work with a will. Perhaps in saying this we are guilty of exaggeration; for, after all, Hippophylax and the Military Critic must surely be one and the same person. Indeed it is difficult to believe that two officers should be found in the army so alike in the style of their criticism and the unfairness of their comments as the authors of the letters of Hippophylax and of the military criticism on the Dover Review.

It is so easy to run down any large organization like the Volunteers. The method is obvious. Pick out a fault committed by an individual—if he is a Volunteer so much the better, but if not, a General Officer straight from Aldershot, or a Dover rough will do if only he happens to have been present in the same field with the Volunteers. Having dwelt on the enormity of the error, slide easily in the next paragraph from the singular to the plural, and wind up by attributing the fault to the whole body of Volunteers as their habitual practice. Having done this, sigh over their want of discipline and training, and tell them that if they don't speedily improve they ought to be abolished altogether, or at least compelled in future to pay the whole instead of half of their expenses. Is this an overcoloured picture of the military criticism of the *Times*? We will try it by the only fair test. We will take every specific complaint made in the two letters of the Military Critic, and examine how far they depart from the tone which we have attributed to this slashing writer. And as we mean to be as scrupulously fair to Hippophylax or his double as he is conspicuously unfair to the Volunteers, we will admit that the Volunteers have not, and cannot have in time of peace, the same exact and rigid discipline which prevails in the army. When called out and put under martial law this last finish will be readily acquired; but in the meantime it should be remembered that Volunteer commanders have only one punishment—dismissal—by which to control the occasional black sheep, who are to be found quite as numerous and quite as black in the Line as in the Volunteer army. You cannot have a force of 170,000 men without a bad subject among them. The British army is not such a force, but no one condemns the whole British army because occasional breaches of discipline of an aggravated kind are committed by ill-conditioned privates or foolish officers. Substantial discipline in the great body of the force, and prompt expulsion for every serious offence, are what we have a right to expect from the Volunteers; and if this standard has not been absolutely attained, we will go as far as any Military Critic in enforcing the obligation. But certainly if there are any grounds

for suggesting that the Volunteers, as a rule, are wanting in discipline, they are not to be found in the letters of the Military Critic of the *Times*.

Taking his accusations in the order in which he preferred them, we find, first, that seven 18-pounders had to be got up a steep serpentine road to the heights, and that a traction engine in charge of its own engineers was sent to do the work. In consequence of unscientific coupling there was some difficulty in making the long and heavy train work smoothly round the bends of the road, and the Volunteer officer, not knowing or pretending to know much about the management of traction engines, very judiciously availed himself of the assistance of a bystander who understood this peculiar sort of work. The result was that the guns arrived at their station in due time, but the Military Critic thinks it a great disgrace to the whole body of Volunteers that a Volunteer Artillery officer, who had probably never seen a traction engine before, was not an adept in managing a train of guns in tow of such a monster. Probably, if an accident had happened on the railway from the bad coupling of the carriages, the Military Critic would have laid the blame on the Volunteers who were seated inside; and he might have done so with just as much reason as existed for his criticism on the management of the traction engine train. This will serve as a good index to the spirit in which the Critic approached his task.

The next complaint which is specially put forward as an illustration of the "Voluntary Principle" is that, at the last moment, the Railway Company departed from the programme of trains which had been arranged between them and the War Office; and this really serious offence on the part of persons over whom the Volunteers had no control is coolly laid to the charge of those who suffered by it. The letter which appeared on Monday contained not a single definite accusation, except that the engineers of a traction engine and the traffic manager of a railway had done their duty badly, together with some criticism, which may or may not have been deserved, of the programme framed by General Officers from Aldershot. And yet on these principles, and these only, our candid critic winds up with this bit of fine denunciation:—"Who is or can be responsible for the transport of the Volunteers? And we cannot avoid asking, Is it their wish to be a body of organized soldiers, giving their services freely to their country, or that most useless and dangerous of all possible assemblies—an armed crowd without leaders and without discipline? These are the questions that cry for solution, and until they are solved the citizen soldiers may ask in vain for further pecuniary aid from the Government."

The Volunteers, if we know anything about them, are always grateful for intelligent criticism from the army, but to revile and threaten them because railway managers and traction engine drivers are ineffective is surely not the way to cure any defects with which they may be justly chargeable. The letter which followed the review is just as unfair as that which preceded it. It is admitted, as it could not but be, that the men showed creditable alacrity in mustering a second time after General Lindsay's ill-judged order had been recalled by the Duke of Cambridge, and then the candid critic proceeds to point out a few of the prominent faults which apparently he had gone to look for. The first accusation is that, when one corps was marching past, "a man roughly dressed and walking defiantly with his hands in his pockets" appeared on the flank, in disregard of the general order that no Volunteer was to march past in plain clothes. There is not the slightest ground suggested for believing that this "rough" was a Volunteer, and if he was found where he ought not to be it was the fault of those (certainly not Volunteers) to whom the duty of keeping the ground was assigned. "Why," asks the Critic, "did the men permit so extreme a breach of military courtesy?" May we not answer, because if in the middle of the march past they had stepped out of the ranks and knocked the intruder down they would really have been guilty of the want of discipline with which the Military Critic so unjustly charges them? "Then came the battle, and," adds the Critic, "all the faults of last year were aggravated." Very likely; but whose faults were they? "Fire was delivered from lines 1,000 yards distant." This constantly happens, and no one laughs at it more than Volunteers, but if military men set over them give orders which Military Critics think ridiculous, are the Volunteers to show their discipline by refusing to obey? A host of analogous blunders are referred to. Defenders retired without reason. Their right flank was unsupported and overlapped by the enemy. Skirmishers were pushed too far forward, and no one knew how to take advantage of the situation. Nay, so intermixed were the lines that one officer did not know whether troops in his front were meant to represent friends or enemies. To crown all, the left of the invaders was marched under a fire from heavy guns which must have destroyed every man. What does all this amount to? Simply that the Generals commanded badly, and therefore that the Volunteers are to be reviled as wanting in discipline.

At last we come to a charge which really does purport to touch the Volunteers themselves. "The skirmishers did not look out for cover." A very pertinent answer was given by an officer who wrote to the *Times* to say that there was no cover to look out for, and even if it had been otherwise, the fault—undoubtedly a very grievous one, if it had been committed—is not peculiar to the Volunteers. Who has not seen red-coated skirmishers disdain cover at Aldershot and Shorncliffe, and intent only on keeping the measure of their six paces, and preserving the dressing of the line? The truth is, that the light infantry drill of

the Red Book is the worst possible training for genuine skirmishing, and that both Volunteers and regulars require to learn something much more real than they are usually taught. In all that we have quoted we have not found a single error for which the Volunteers could be held responsible, and we have mentioned every specific statement but one which the Military Critic has made to their disparagement. A single charge remains, and it is this—one Volunteer out of 20,000 disgraced himself by recklessly throwing his rifle at a hare. He was, it seems, already somewhat notorious, and he has since been dismissed from the force. When it is the practice to estimate the discipline of the British army by the conduct of the most insubordinate private in the ranks, it will be time enough to condemn the whole Volunteer force because one man has committed a fault for which he has been deservedly expelled. Oh, but says the Military Critic, the hare ran by the men's feet just before the review commenced (when of course they were standing easy), and several of them slashed at her as she passed. Of course this was wrong in the Volunteers, just as it was wrong in soldiers of the Line to do the like in the Crimea, when on actual service in the face of an enemy. We do not mean to excuse such levity even at a sham-fight, but if a more aggravated fault has not been thought to destroy the character for discipline of the regular army, it is a little hard that the entire body of Volunteers should be pronounced an undisciplined crowd for an irregularity committed, as it would seem, by a single battalion.

It is very unfortunate that officers who might really give instructive hints to the citizen soldiers who almost worship the uniforms of the regular army, should destroy their legitimate influence by such pitiful criticism as this. Volunteers have much to learn and are eager to be taught. As brigadiers especially they are greatly in want of instruction, and in a thousand details of duty any competent soldier might give fruitful hints to most of them. But they will look in vain for instruction to the letters of a Military Critic who declares them, as a body, unworthy and ill-disciplined, because they were badly handled at Dover by General Officers and not very well treated by railway officials.

THE GUARDIANSHIP OF NATIONAL MONUMENTS.

IT seems that it is not in Ireland only that the present Government looks on the antiquities of the country as objects worthy of its notice. The remarks of Mr. Layard on Friday night, in answer to Sir H. Verney, will cause satisfaction, but satisfaction not unmixed with anxiety, in the minds of all lovers of art and history. Something must be done to stop the havoc which is constantly in progress among our national antiquities; but when Mr. Layard goes on to hold up France to us as a model for imitation in this respect, we begin to fear lest the remedy should prove to be worse than the disease. Our ancient buildings and ancient monuments of every kind are left to themselves. Their preservation or destruction is a matter of haphazard. They are mostly the property of individuals or corporations over which there is no public control. The owner of an ancient castle or abbey may, if he pleases, pull it down. The Chapter of a cathedral church may "restore" it in such a way as to be almost as bad as pulling it down. Both may be restrained by regard for public opinion, but there is no legal check upon them. It is only over those objects which are formally Crown property that the Government has any direct control, and there is no security that a Government department will have either more taste or more liberality than a private owner or an ecclesiastical corporation. The whole thing is a matter of chance; some things are well cared for, some are not; everything depends on the personal disposition of those to whom the accident of property or office may give a control over them. The results are certainly not satisfactory, yet it is hard to say what system to substitute. Setting aside the great difficulty of which Mr. Layard spoke—the difficulty arising from the private nature of many of our most important monuments—there is the further question whether a Government official would be likely to take better care of them than those who have the care of them as it is. Take our sepulchral monuments for instance; they stand open to two dangers—destruction and what is called "restoration." Of the latter a ludicrous instance lately happened in Bristol Cathedral. One of the most striking points in that small but deeply interesting minster is the grand series of sepulchral niches, containing the tombs of Abbots and others. At Bristol, as at other places, many of the figures are more or less mutilated. What is to be done with them? If the missing piece could be itself replaced, no one would hesitate about replacing it. If the mutilation was done yesterday, so that the missing piece could be restored with absolute certainty, the strongest objector to putting new pieces of cloth on old garments might perhaps be inclined to stretch a point. But when the mutilation was done years ago, and the restoration could be only conjectural, the case is quite different. The mutilation is part of the history of the monument; the intrusion of any modern work would be a breach, so to speak, of its personal identity. In this Bristol case certain of the old Abbots have lost their noses, and the missing noses are being replaced by new ones. We were told, with all seriousness and by way of consolation, that the noses were carefully copied from the noses of living members of the Chapter. Now we know of no reason to think that the most uninterrupted corporate succession will always secure identity of noses in the holders of the same

office. Can we be certain that the nose of Pius the Ninth is a faithful reproduction of the nose of Saint Peter? Still less, when we consider the interruption to corporate succession at Bristol which happened in the days of King Harry, can we feel at all confident that the nose of any member of the present Chapter perfectly represents the nose of an Abbot of the fourteenth century. The modern dignitary may have a Roman or Grecian nose, while his mediæval predecessor had nothing better than a snub. Nothing is plainer than that the mutilated figure should be left without the feature which it has so long lost, and which can be replaced only by guess-work. But would the Abbots' faces be any safer if, instead of being under the care of the Chapter, they were under the care of a Government department? Nothing would be gained by imitating, instead of the noses of the Dean and Canons, which are at least real ecclesiastical noses, the mere secular noses of the Prime Minister or the First Commissioner of Works.

To rise from single figures to groups of figures, and to whole buildings, take the case of the west front of Wells. There is talk of "restoring" it—a word which simply makes one shudder till we know better than we do at present what is meant by restoring it. If the thing is to be made all spick-and-span new, French fashion, the "restoration" is simply the cruellest form of destruction. We not only lose the real thing, but we have a sham thing palmed off upon us instead of it. A church or any other building must be repaired when substantial repair is needed, even at the cost of substituting some new stones for old ones. But the purely ornamental portions, statues and their canopies and such like, are valuable only as being the original work of the original artist; the best modern copy is worth no more than a copy of a picture by a great master. The copy may be useful enough in its way as a subject for study; but if it is put as a substitute in the place of the original, it is simply an imposture. The west front of Wells Cathedral is by many people—not by us—looked on as the finest front in the kingdom. It is undoubtedly the richest display of mediæval statuary in the kingdom. But the whole charm and interest of the statues consists in their being genuine work of the thirteenth century. New statues, old statues with new arms, legs, or noses, would be simply worthless. Do all that is needed in the way of substantial repair; do all that can be done in the way of preservation of what is left; but innovate in nothing, replace nothing that is purely ornamental. We go inside the church, and what we see there makes us tremble for what is to be done to the outside. One of the discoveries of the nineteenth century is that our ancient churches need warming. Well and good; if we are so much more chilly than our forefathers, physical necessity must be obeyed. Ingenious men must find out some way of reconciling the comfort of the living with respect to the great works of the dead. The Chapter of Bristol, to make up for their sins in the matter of Abbots' noses, have warmed their church in a way which is quite harmless. The stoves are unobtrusive, they are not particularly ugly, and with a little more trouble they might have been made positively pretty; they have no chimneys; they do not stand in the way of anything, and they do not do harm to anything. The question has evidently been cared for by those in authority. So, for the matter of that, the Abbots' noses must have been also, but the result of caputular thought has been happier in one case than in the other. At Wells the report is that the whole thing was left in the hands of a common tradesman of the town, and the result certainly looks as if the report were true. The stoves are many times bigger and many times uglier than the Bristol stoves, and—we expect to be called on to confirm the statement by the oaths of compurgators, but it is literally true—holes have been knocked in the vaulted roof to let through the hideous chimneys of the hideous stoves. That any of our cathedral churches could have been so dealt with in the year 1869 sounds beyond belief; but it is true. The chimneys run through both roofs, and, as King James said of tobacco, "the horrible Stygian smoke thereof is most like unto that of the pit which is bottomless." Complaints are rife; one man fears for the painting on the roof, another for the matchless stained glass, another for his own lungs. But this is not all, nor is it the worst. Among the other acts of havoc done some years past, the tomb of the famous Bishop Beckington, the great benefactor of the city and a notable statesman of the fifteenth century, was despoiled of its splendid canopy, which, for what cause no one can guess, was carried off and set up by itself elsewhere. Will it be believed that, for the comfort and convenience of one of the new stoves, this splendid work of art, the memorial of a great man and a local worthy, was subjected to a still further mutilation? A piece of the canopy was actually carried away and put among lumber. And it is an almost stranger comment on the way in which these things are left to shift for themselves, that the coming into residence of a canon of more taste and knowledge caused it to be put back again. With these facts before us, we tremble for the fate of the west front.

But would matters be mended by Government interference? As it is, the thing is a matter of chance. Among Chapters, rectors, private owners, some are wise and some are foolish, and if some things are destroyed by the foolish ones, other things are saved by the wise ones. We feel sure that the late doings at Wells and Bristol could not have happened at Ely or Chichester. The danger is that a Government department would lay down some inflexible rule which would really do more damage than the haphazard system. And as Mr. Layard holds up France as our

model, we unhesitatingly say that they do not manage these things better in France. In France there is one law of universal destruction—destruction taking two forms, sometimes that of restoration, sometimes that of demolition pure and simple. In England there is no such recognised trade as the “démolisseur”; in France he abounds, and mediæval buildings are among the commonest materials of his craft. In England the fortune of war, the chance of a sensible man being found in local authority, saves something; in France everything is doomed. The ancient work perishes, and no man takes it to heart, because very often no man off the spot knows anything about it. Criticism is forbidden; censure on Government doings, even on a Government architect, would of course be treason. Our readers may remember some of the remarks which we have made from time to time on the havoc which has been lately wrought in Normandy and elsewhere in France. It is a literal fact that some of our comments were translated into French by some of the Norman antiquaries, and circulated—in manuscript. It would not have done to print or to read them openly. At the meeting of the Society at which they would naturally have been read aloud, the Prefect of the Department was to be present, and it would not have been allowed to censure a Government work in the Prefect's hearing. We have at this moment before us a tract of M. Bouet's, describing—he can only venture to describe—the wanton destruction of the church of Germigny, one of the few remaining buildings of the Carolingian era, dating from the days of the great Emperor himself. When M. Bouet was there the “démolisseur” was at work; by this time the church of 806 has most likely vanished from the earth. Now we do not want this system in England; we are better off as we are. Caernarvon and the Tower of London have not undergone the fate of Falaise. The church in Dover Castle has been more lucky than the church of Germigny. Still, when France is held up as a model, we begin to be afraid. We doubt whether a Government department would really do better through the whole length and breadth of the land than the existing local authorities do. But if Mr. Layard can find out some way of bringing the really enlightened opinion of antiquaries and men of taste to bear, in whatever form, alike on Government officials and on local authorities, he will be doing a good work. Something should be done to save what is left of the historical monuments of the country, but we are not clear that what Mr. Layard seems to hint at is the best way of doing it.

DENOMINATIONAL EDUCATION.

THE signs of a coming reaction are sometimes perceptible even before the tendency against which it is a protest has reached its full development. Careful observers may see some reason for thinking that this is the case just now with regard to secularism in education. To all appearance the country is only waiting for the Irish Church Bill to be out of the way in order to establish a comprehensive compulsory system, from which religious teaching of any kind will be authoritatively excluded. The name of denominationalism stinks in the nostrils of every advanced Liberal. To hold that there may be more food for the intellectual faculties in the most cut and dried of theological text-books than in the multiplication table, or in a list of polysyllables, is regarded as ample qualification for a place in the limbo of fools and bigots. The three R's, in their severest simplicity, are the ideal of human attainment. They comprise all that is necessary for man to know, and the proudest function of the State is to send round the policeman to see that every man knows them. Even in this full tide of confident and self-satisfied secularism, there are eddies here and there which suggest that the stream may not always flow in the direction in which it now sets so strongly. The immense difficulties which will be entailed on the State by anything like an open breach with the voluntary agencies to which we are indebted for most of what has hitherto been done in the way of popular education, and the certainty that legislation which imposes disabilities upon denominational schools, or weights them unduly in the race, will bring about such a breach, do seem, now and again, to be coming home to the minds of politicians. Those who are on the look-out for indications of the future of English education may perhaps find some in a “Preliminary Report” on the Homerton Training College, lately submitted to the Privy Council by Mr. Matthew Arnold. There is a significance about this word “preliminary.” The normal school at Homerton is not a new institution. It was founded in 1852, but it was not till 1868 that it admitted the visits of a Government Inspector. It belongs to the Congregational Board of Education, an organization formed in 1843 “to promote popular education, partaking of a religious character, and under no circumstances receiving aid from public money administered by Government.” Within certain limits to be hereafter noticed, it professed to “entertain the most cordial consideration for all other Evangelical denominations” which, “rejecting Government aid,” are willing to co-operate in offering “a firm and general resistance to State interference.” The existence of a large number of good schools bound together by this common hostility to Government aid was a standing argument against the present system. The weakness of auxiliary grants is that they do least where most is wanted, and the only answer to this objection is that they bring out a vast amount of educational activity which might otherwise lie entirely dormant. If, however, the same activity can be shown to exist elsewhere

without the same stimulus, the force of this defence is considerably weakened, and the Committee of Council has to sustain the double accusation that it will not help a great many poor schools, and that it is not allowed to help a great many rich schools. Whatever injury the system has hitherto received from this latter source, it will now receive no more. In June last the Congregational Board “unanimously resolved to apply for admission of the Training College at Homerton and of the elementary schools of Congregationalists to a share in the Parliamentary Grant,” and all provisions as to the rejection of State aid have now disappeared from the rules. It was this application that led to Mr. Arnold's visit to Homerton.

The Report from which we take these facts supplies us with another of the symptoms to which we have referred. Mr. Arnold has not the character of being an over-ardent admirer of denominational education or an over-zealous opponent of State control. But he draws a moral from his visit to Homerton which seems to concede the principle of the present system even while it advocates an alteration in its form. The groundwork of the educational organization now admitted to share in the Parliamentary Grant is different from that of any of the schools hitherto supported from this source. The schools under the Congregational Board resemble the ordinary denominational schools in insisting upon distinctive religious teaching, and they resemble the British and Foreign Schools in dispensing with the imposition of any denominational formulary as a condition of admission to union. But, on the other hand, they are unlike the ordinary denominational schools, “in that they are not merely for Anglicans or for Wesleyans, but for those who hold ‘Evangelical views of religion,’” and they are unlike the British and Foreign Schools, “because, being for those who hold ‘Evangelical views of religion,’ they exclude Socinians and Roman Catholics.” Upon this Mr. Arnold offers an interesting and suggestive comment:—

The distinction is remarkable, because the denomination thus, in fact, adopted is identical with the denomination common to all the State-aided Protestant schools of Germany, and under which all bodies of Protestant Christians in that country unite. State-aided schools in Germany are divided into Evangelical schools and Catholic schools; and, in my opinion, this is the very best division which can be adopted, recognising essential differences and effacing non-essential; and it is, I think, one which, though it might be distasteful to certain parties and individuals, would on the whole recommend itself, if it could be followed, to the feelings and judgment of the people of this country. It is true, Germany has in Luther's Short Catechism a formulary which all Evangelical bodies agree to unite in using, and this is a great advantage. For want of some formulary of this kind the religious teaching of Congregational schools has to depend on the Bible gallery lesson; and it may well be thought that too much is thus left to the individual teacher. Still in seizing this notion of Evangelical Protestantism as the basis of the religious character of their schools, and in guarding this, so far as they could, from being a mere unreal colourless thing, made up of vague generalities, the Congregational Board have had the merit of conceiving a type of popular school better suited, probably, to be the public school of the bulk of the people of this country than either the so-called National school or the Wesleyan school on the one hand, or than the British school, or still more than the secular school, on the other; and their conception has in it, in my opinion, elements of utility which may well bear fruit in the future.

We do not wonder that this broad confessional distinction takes such hold of Mr. Arnold's fancy. No doubt its adoption, supposing it to be possible, would remove many of the objections to which denominational education is obnoxious. At present the unavoidable waste of energy is immense. In one and the same town there may exist a Church school under the control of an Evangelical clergyman, a Wesleyan school, a Congregational school, and a Baptist school. The characteristic differences by which the conductors of all these institutions are separated from one another hardly show themselves in the ordinary course of teaching; indeed, they are not considered of sufficient importance out of school to put any solid barrier between the professors of the several creeds. The Evangelical clergyman and the ministers of the various chapels to which the Dissenting schools are attached may be on the best of terms between themselves. They may make common cause on the platforms of Bible and Tract Societies. They may exchange congratulations on their common hold of all the fundamental doctrines of Christianity, and on their common preaching of the Gospel. They may have a good word to say, both in and out of the pulpit, about their respective missionary enterprises. They may cherish a common horror of Romanism, Ritualism, and Rationalism, and give their heads a common shake at the names of Archbishop Manning, or Dr. Pusey, or the Dean of Westminster. And yet, notwithstanding all this concord, four complete sets of educational machinery have to be kept going to do work which might be better got through with one. It is only natural that educational reformers should chafe at the spectacle, but Mr. Arnold is the first, so far as we know, who has boldly proposed to amalgamate into a single organization all those schools which agree upon essential points, and only differ upon non-essential—the definition in each case being taken from the admissions of their own conductors. Englishmen are broadly divided, he would say, into Catholics and Protestants. Let us ignore minor differences on the one hand, and exceptional eccentricities on the other, and remodel our educational arrangements to meet actual facts.

In arriving at this conclusion Mr. Arnold has not been quite careful enough to look at the whole case. Perhaps a single example may be enough to remind him of his omission. He proposes to divide State-aided schools into Evangelical schools and Catholic schools, and we presume to entrust their management to boards representing these two confessions. Under which category

would he include a Ritualist school? On the testimony alike of friends and foes it is not a Protestant school. Its conductors repudiate the name, and find their English vocabulary fail them when they have to characterize the "Protestant heresy." But they denounce with equal energy the claims of the Roman hierarchy in England, and are denounced by them in return with at least corresponding vehemence. It would be difficult, we fear, to construct a Board either on the "Evangelical" or the "Catholic" models which Mr. Arnold desires to borrow from Germany, that would receive into union a school of which Mr. Mackonochie was the patron. We have purposely taken an extreme instance, but the same reasoning applies in a greater or less degree to the whole High Church party. In constructing his scheme of the future, Mr. Arnold has forgotten the Anglican Church—rather a serious omission, when educational agencies in this country are under discussion. The friends of the Church of England say she is both Catholic and Protestant; her enemies declare that she is neither. But both statements point to the same set of facts, and both express an undoubted, if inconvenient, truth, that she touches her neighbours on both sides. This or that section of her clergy may have more affinity with religious bodies outside her pale than with other sections within it, but they cannot be treated as a whole except on a separate and independent footing. At the same time, we agree with Mr. Arnold in thinking that the accession of the Congregational Board to the Government system is an event of considerable importance. Every reduction that can be effected in the needless cost of education is a gain so far as it goes, and we do not see why an Evangelical Board may not in time absorb all the various forms of Evangelical Dissent. The result of this change would be to reduce the number of denominational schools, and to render the British School a meaningless and unnecessary compromise. Nor would there be any objection to allowing such Anglican managers as wished to do so to put their schools in connexion with the "Evangelical" organization to which they would be really allied in sympathy—such connexion of course only lasting as long as the parish clergyman desired to maintain it. In this way the number of schools in the same district might be very much reduced, and the State fund would be proportionately enabled to bear the expense of aiding such separate schools as might continue to represent really essential distinctions.

A NEW HOUSE OF COMMONS.

THE House of Commons, which cannot upon its ground-floor hold the whole Gladstonian phalanx, and whose galleries refuse to seat half the shrunken forces of the Opposition, stands respite for judgment. Mr. Headlam showed his appreciation of the cruel mercy which may be expected from a public prosecutor when he declined to press for an immediate sentence; for he must have felt that, the longer judgment might be deferred, the sharper would certainly be the final condemnation. In truth, the defence was not inadequate, but simply non-existent. Lord Bury indeed was funny, and Lord Elcho sternly severe upon the peccadilloes of seat-seeking members; Mr. Dodson played the contented official, and Colonel French raised his wild Celto-Norman war-cry; while Mr. Hunt, speaking in easy and imposing majesty from the front bench, which he fills and adorns, could not understand what the inferior herd of independent members meant by inconvenience. But, with these exceptions, the voices of all who cared to speak were unanimous in their condemnation of the existing chamber. Lord John Manners, whose Parliamentary experience is some sixteen years longer than that of the late Chancellor of the Exchequer, only differs from his predecessor, Mr. Cowper, in thinking the matter serious enough to warrant the joint action of both Houses; while his successor, Mr. Layard, summed up the evidence for the prosecution with fatal force of logic; and even Mr. Gladstone, sitting by the side of his for once silent Finance Minister within two days of the Budget, could find no better reason for arrest of judgment than the transparently perfunctory plea that, inasmuch as some two hundred odd members were new to Parliament, they could not be supposed competent to vote on so abstruse a question, capable as they might be of subverting a Church Establishment. There was not even room to raise a sentimental feeling on the other side. Those who were most anxious to do justice to the memory of Sir Charles Barry, and those who were so determined to do injustice to it as, like Colonel French, to arraign the son for the father's assumed misdeeds, combined in admitting the actual House as it stands to be a mistake. With such unanimity of sentiment, it is for the present purpose hardly worth inquiring on whose shoulders the original blame rests; and we therefore content ourselves with stating that, while it is our conviction that a grave error was committed, we consider that Sir Charles Barry was cruelly misled by amateur and incompetent advisers, and in particular that the mutilation of his original chamber was decided on in hot haste and with scandalous levity. The main lines of the ground-plan had been long before irrevocably settled in those lazy and unbelieving years which followed that grotesque outburst of rose-coloured democracy in which the young days of the first Reform Bill had frisked. Melbourne then reigned, and a full House might mean a majority for Peel. Besides, members then measured their sitting privileges by the standard, not of the broad-gauge first-class, but of the close-squeezed mail-coach. Acoustics were a

mystery, and ventilation a myth. The Penny Post was still pooh-pooed as the absurd crotchet of a fantastical theorist, while the forms of the House continued to recognise the safety-valve of petitions as giving an opportunity for minor members to let off their little speeches on the biggest topics to empty benches. All these circumstances, not to mention the still infantine condition of the Reporters' Gallery, favoured the snug old theory of a little House in which to do solid business, make occasional telling speeches, and settle off questions with the comfortable assurance that the chances of injury to life or limb at even the most crowded divisions were much less than could be anticipated at any average City pageant.

How all this is now changed we will not waste time in indicating. We desire rather to show how moderate and conservative the changes are which Mr. Headlam's Committee recommended after sitting during two Sessions. Had they demanded a huge hall like the French or the American House of Representatives, with a seat, a desk, and stationery for every member, we should have simply asked whether they intended to follow up their claim by proposing such a revision of the Standing Orders as would enable members, Washington-fashion, either to put their speeches in as read, or else, having secured their regular hour, to underlet it in dribbles to their friends. No such thing, we are glad to say, was even suggested. The new House, as proposed by Mr. Barry, will give regulation sitting room (gallery included) to nearly one hundred less members than the full complement of the House, while no ostensible means of compulsory inattention will be forthcoming within the chamber. The sittings will still be benches, ranged in opposite platoons, and all the traditional arrangements will be preserved; indeed, it is proposed to make the House a trifle shorter than the present one. The extra accommodation will be furnished by increasing the width, so as to bring a larger number within the same distance from the chair. The site of the proposed chamber is, luckily, found on a spot which will leave the present House available for use till the last day's sitting of the Session preceding the flitting. It is composed of a court-yard of the present Palace, now useless in every respect, a division lobby the reason of whose existence will disappear with the abolition of the legislative chamber on which it hangs, and dining-rooms in which no one who has once dined there would ever again by preference take a meal. By a lucky chance this area lies just between the present House and the library, so that the new building can be erected without disturbing any of the existing arrangements which are worth being preserved, and it will bring about both the abridgment of distances which are now found to be very troublesome, and also the addition of sundry conveniences which Parliament does not at present possess. Of these the most obvious is the creation of a private lobby for members adjoining to the House, which will be provided by the retention of the present House of Commons, restored to its genuine condition of architectural dignity. This lobby will not be a mere lounging place, for in connexion with it a vote-office, a post-office, and a refreshment stall are to be arranged. It may be a joke to outsiders to hear that no member can now go in or out of the House, to post a letter or say a word to a friend, obtain a Bill or snatch a morsel of refreshment, without having to run the gauntlet of a mob of lobbyists, who constantly plant themselves at the public door with the express intention of waylaying and running down their impotent victims; but the nuisance is very serious, both to the sufferers and to general business itself, and if the constituencies desire to maintain Parliamentary representation as in any degree an unpaid and gentlemanly calling, they must not grudge or grumble at the abatement of the grievance.

We should be only tiring our readers if we recapitulated the other House arrangements in which Mr. Barry's plan is confessedly superior to the existing structure. It is enough for us to say that we consider it good economy of public time and of the energies devoted to the service of the State to induce members to make their club of the House rather than of any mansion in Pall Mall. In the interest of our own craft, we feel bound to repeat the general opinion that journalists have just cause for complaint both as to the quantity and the quality of their present accommodation. The new plans show a notable improvement in both these respects, while the provision of a few spare rooms, to enable Ministers to carry on responsible government without an absolute sacrifice of many hours otherwise available for office work, is a simple act of Christian charity, and of rudimentary common sense. All these advantages Mr. Barry avers that he can provide for some 120,000*l.* without incurring the extra cost and temporary inconvenience of having to run up a provisional House. We agree with what Mr. Tite meant to say—while he most perversely contrived instead to utter a sentiment which will for many a day expose him to the cross-fire both of architects and of employers—that so great a gain would not be unreasonably purchased even at double the outlay.

It is the first axiom of good housekeeping to lodge one's servants comfortably and sufficiently. The nation will show itself both foolish and niggard if it acts on less liberal principles towards its representatives; and the House of Commons will be both cowardly and deficient in self-respect if it does not claim the right of judging whether a third of a century's experience has not entitled it to ask for facilities for doing the nation's work which were not thought of in 1835.

REVIEWS.

LIFE OF RAVIGNAN.*

IT is a remarkable comment on the present system of ecclesiastical training and discipline in the French Church that its two most eloquent preachers—who, of all its priests in this century, have exercised incomparably the widest and deepest religious influence, especially over men—had their minds and characters formed outside the walls of the Seminary, and only passed afterwards from a lay career to the ministry of the altar. Both Lacordaire and Ravignan were educated at public schools, and had practised at the bar before they mounted the pulpit. And we may be very sure that their influence would never have been what it was had their natural force of character and keenness of intellect been cramped from early boyhood by the narrow caste-like system of drill which has made the great body of the modern French clergy—as a Cardinal Archbishop publicly boasted last year—a vast army who have no will of their own, and simply move in slavish obedience to their commander's word. It is precisely to those qualities which are usually crushed out or twisted by such a process that the Dominican and the Jesuit alike, though in different degrees, owed much of their wonderful success as spiritual guides. A breadth of sympathy, a tenderness of affection, and, to use the words of his biographer, the "distinguished" bearing of "a finished gentleman," were to the last conspicuous in Ravignan. The same might be said of Lacordaire, who displayed also a more marked individuality than twelve years of Jesuit discipline, before he was suffered to commence his public life, left to his great compeer, and a gift for winning the affections and moulding the character of boys peculiar to himself. That his antecedents gave Ravignan a special aptitude for forming a sound judgment on questions of the day and dealing with men of the world, is expressly admitted by his biographer, though he hardly appreciates all that is implied in the admission. And the very brief account he gives of his hero's early life—which is the least satisfactory part of the book—supplies sufficient data for inferring a good deal more. On the whole, Father Ponlevoy has discharged his task well. There are several chapters which will not have much interest except to those who take up the work as a hagiography, and indeed broad hints are thrown out that Ravignan ought to be canonized. To the general reader, however, it will commend itself on two grounds—first, as the life of a very remarkable man, whom it is impossible not to admire and respect; and secondly, so far as it throws any light on the characteristics and position of the "Society of Jesus," with which he had identified himself.

Ravignan was born in 1795, and was twenty-seven before he resolved to become an ecclesiastic, and, later in the same year, to pass from the ranks of the secular clergy to the Jesuit noviciate. He was distinguished from early childhood for his piety, and for the warmth and depth of his attachments. His biographer tells us that the friendships he formed were lasting, and that almost all the companions of his boyhood remained doubly his friends in after life. It was the same with his family affections, which survived his breaking with the world. When a priest he frequently said the Requiem Mass for his parents, and never approached the altar without praying for them. His old schoolmaster, who appears to have been an irreligious man, was won by him on his death-bed to repentance; and when he was himself dying, two of his last interviews were with M. Berryer, who had been his colleague at the bar, and a young foreigner whom he had shortly before received into the Roman Church, and who parted from him in an agony of tears. He has indeed truly enough depicted his own character when he says in a letter to his brother: "Whatever bears the mark of religion and of friendship can never fail to make the most lively impression on me." The grief of his mother (his father had died when he was still a schoolboy) on his determination to become a priest, and far more at the complete severance involved in his adoption of the Jesuit order, was therefore a severe trial to him, and apparently his only trial in taking the step to which he had long felt himself drawn. He was probably not mistaken in writing to his brother on the occasion: "I sacrifice nothing for God." His true feeling about it would have been exactly expressed in the words of a well-known poem of Dr. Newman's:—

We give but what we cannot keep,
What we have ceased to love.

In October, 1822, he entered the Jesuit noviciate, and only in 1835 commenced his public career by preaching the Lent Conferences at Amiens. The next year he preached at St. Thomas's Church in Paris, and in 1837 first occupied the pulpit of Notre Dame just vacated by Lacordaire. From that year he regularly delivered the Conferences there every Lent till 1847, when his health began to fail. These Conferences closed in Holy week with a Retreat, and a grand Communion of men on Easter Sunday. His biographer thus describes the final ceremonies:—

Those who have been present know the effect when, at the opening of the evening instruction, the psalm of the penitent is chanted alternately by the voices of children, and by the voice of a whole people; when, on Good Friday, after a sermon on the Passion such as an Apostle can preach, the procession of holy relics winds through the close ranks, who bow as it passes; and especially when, on Easter morning, three thousand men, with humility in their hearts and a holy confidence on their brows, come forward,

in order, to the sanctuary where the chief pastor of the diocese, and the orator of Notre-Dame, are sharing the joy of distributing the Bread of Angels; they will tell us that a scene more worthy of heaven is not seen on earth. The old church had witnessed many sacrilegious outrages, many royal solemnities; it now witnessed what made amends for the insults it had suffered, and what recalled its most august celebrations. And who can tell the influence exercised upon the present generation by these thoroughly Catholic and almost national ceremonials.

After 1846 he continued to preach at intervals till 1852, but not at Notre Dame, for which he had no strength. As an orator he was not equal to Lacordaire. With his intense earnestness and profound conviction of the truth of the message he had to deliver, he possessed in a rare degree that *ἰθὺς* *πρῶτος* which Aristotle rightly reckons one of the main secrets of persuasive utterance. On one occasion a Protestant minister who was present at Notre Dame observed, "He has preached without speaking a word, and the sermon is ended before being begun." Another auditor more enthusiastically declared that when he entered the pulpit no one could say whether he had ascended from the earth or come down from heaven. His preaching in London, during the Great Exhibition of 1851, does not seem to have attracted very general attention, but his society was courted by persons of all ranks and creeds, and he was himself greatly impressed with "the staid, serious cast of opinion, the religious instinct, the respect for authority, for law, and for the public morals, the truly national spirit, the social and domestic virtues on which Providence has bestowed, as on Rome of old, the reward of the sovereignty of the world." These are Father Ponlevoy's words, but a letter of his own to Count Molé is quoted, contrasting pointedly the stability of the foundations of English society with the condition of "poor France." He goes on to remark on the growing power of the middle class, "among whom true political principles and religious feeling are not predominant," and adds that it is among this class that "the prejudice against Catholicism is most lively," and that "the remarkable religious movement which we have seen in progress in an enlightened portion of English society has not found its way into the middle class," but that he was assured it would in time.

If we turn from Ravignan the man to Ravignan the Jesuit, and inquire how far his career illustrates the position and prospects of the Society and its present influence on Church politics, the Life gives us less information than could be desired. That he showed that unintermittent zeal for the interests of his Order which somehow always appears to hold an equal place in a Jesuit's mind with his zeal for his Church, if not for the honour of God, is indicated in many passages of his letters, and rather grotesquely signalized, whether by himself or his biographer, by always speaking of a Jesuit as "one of Ours," with a capital letter. He seems also to have gone all lengths in that excessive and somewhat maudlin Mariolatry which has long been a speciality of the Order. But the real forces of his character and the secret of his spiritual power belonged to the man, and not to the member of an organization. He was on different occasions engaged in disputes in the interests of his Order with Archbishop Affré, who afterwards died so nobly on the barricades in 1848, and with the Governments both of Louis Philippe and the Emperor. The Archbishop stuck to his point, though sincerely attached to Ravignan, and seems to have been in the right. The following extract from his own notes of the interview with Louis Napoleon shows at once his sincerity and his inability to comprehend the real point and strength of the prejudice, as he regarded it, so universally entertained more or less against his community:—

THE EMPEROR. "Well, I will allow myself a question. [What he said amounted to this, *I will allow myself*.] How is it that since the time of Henry IV. you have always excited dislike?"

F. DE RAVIGNAN. "Sire, this admits of only partial explanation, for there are some things which cannot be explained. We were brought into existence to resist the Reformation. Both under the reign of Henry IV. and before and after it, the spirit of Protestantism has abhorred the Jesuits."

"There has always been, and there is still, in existence, and there always will be, a political, parliamentary, and Gallican spirit, in opposition to the Roman Church. We are regarded as Ultramontane, as very Roman, and it is true. We think that obedience to authority is the principle to be maintained in the Church as well as in the State. There is in the Church a sovereign authority to which we profess thorough devotion and perfect submission. . . .

"Then there have been Jesuits who have occupied positions of influence, and jealousy is sure to spring up."

"And, finally, we do not deny that sometimes there have been, and are, faults on the part of individual Jesuits."

"Really I should be very glad if men would give us the character we deserve of being bunglers."

THE EMPEROR (laughing). "This is not the character you have got."

In just the same way he speaks elsewhere of Gioberti's *Gesuita Moderno* with mere contemptuous compassion. He is "sorry for the author," hopes God will forgive him, and thinks the Society "happy in being thus pursued with persevering hatred and calumny." And he ridicules "the widely-spread charge of the Society mixing itself up with politics," and says it "neither has nor can have any politics but those of the Church." Now this is all very well, but it certainly does not go to the root of the matter. The Emperor was right enough in thinking there could not be so much smoke without fire; and the *Gesuita Moderno*, though it cannot be called an impartial work, contains a great deal of truth. The Jesuits may of course say they have no politics but those of the Church, because they can, and in fact always do, represent their policy as designed to further the interests of the Church as well as their own. But to deny that they have, whenever the opportunity

* *The Life of Father de Ravignan, of the Society of Jesus.* By Father de Ponlevoy. Dublin: W. B. Kelly. 1869.

was given them, used all their endeavours and energies—and with very considerable success—to exercise directly political influence in Spain, in Austria, and in France, would be to fly in the face of history. They ruled France, in all matters affecting religion, during Louis XIV.'s reign, through the King's mistresses, and—what is worth mentioning—they took a strongly Gallican line in order the better to crush the Port-Royalists, who were protected by Innocent XI. And they have always aimed, as they are aiming now, at ruling the Church through the Pope. It has been said truly enough that they regard their own Order as “the Catholic Church gone into Commission”; and they cannot wonder if those who object to being governed by a clique, however learned and venerable, pursue them with what they call obloquy and persecution. To their minds the doctrines of Jesuit theology and the faith of the Church are, or ought to be, identical. And bitterly and relentlessly have they persecuted those who, like the Port-Royalists, rebelled against this tyranny of opinion. Ravignan composed, by direction of his superiors, a work in defence of Clement XIV. (Ganganelli), or rather, in defence of his own Order, for its object was to prove that Clement was coerced into suppressing them against his own judgment. It was meant to be an answer to a work by Theiner, the learned Librarian of the Vatican. The General's view in urging Ravignan to undertake the task may be gathered from his observing that Ganganelli's “frequent changes of mind and his long delays all indicate anguish of conscience” at having to suppress the Order. It is abundantly clear, from the Pope's own words, as well as from other evidence, that he only delayed till Maria Theresa withdrew her opposition to the urgent wishes of the sovereigns of France and Spain, and that his “anguish” was caused, not by having to take a step which he was fully convinced was right, but by the fear of being poisoned for doing so. Of his being constantly haunted by this dread there can be absolutely no doubt, though we need not believe that his fears were actually realized, of which there is no adequate proof. On the whole the general result of the history of Jesuitism during its existence of three centuries has been fairly summed up in the epigrammatic comment, *ubi bene nihil melius*—of which Ravignan's career is a striking example—*ubi male nihil pejus*.

There are some curious records of interviews of Ravignan's with the Pope in 1848 and 1853. The Holy Father does not seem to have been always very consistent in his statements, for on one occasion he is represented as repeatedly assuring the deputies of the Jesuit Congregation that “the *Civiltà* (their organ) had his *most formal approval*”—which has since been confirmed by a special Bull—while we read a few pages later that he said to Ravignan, “*I do not make any newspaper my own, and I do not defend the Unicers.*” One other remark of His Holiness at the same interview we may commend to the serious attention of some of the noisiest, if not the wisest, of his partisans:—

I have received letters pressing me to condemn *Traditionalism*. Why will not men have patience! They want to have done with human reason; but if there is no more of this poor human reason, very soon there will be no more faith. Each must have its own part.

CORRESPONDENCE OF NAPOLEON I.*

THE first of the letters contained in these two volumes is dated from Wilna on the 1st July, 1812; the last from Mayence on the 31st July, 1813. In the intervening thirteen months the tide of Napoleon's fortunes turned. The enormous wave of his military power had gathered itself up through two previous years in front of the western boundaries of the Russian Empire, to burst and roll in a devastating flood as far onward as the devoted city of Moscow, and then to ebb, and be wasted and lost in the ebbing. The Continent of Europe learned for the first time that Napoleon's genius was not infallible, nor his star absolutely supreme, and the welcome lesson of the possibility of revenge was eagerly taken to heart by one nation after another. If the wonderful vigour with which the French Emperor reorganized his broken legions after the return from Russia had been seconded by a wise moderation of his ambition, and the terms offered by the allies in the armistice of Pleischwitz had been frankly accepted, neither Elba nor St. Helena would have been the domicile of an ex-Emperor. But the immensity of Napoleon's belief in himself and his destiny was even harder to subdue than the immensity of the wintry devastation of Russia; and up to the end of the volumes before us there is no sign that he ever seriously contemplated himself as other than invincible. There is nothing more characteristic of Napoleon than the obstinate determination with which, at all times and under all circumstances, he throws the entire responsibility of war and its horrors on the shoulders of his adversaries. His manifesto to the Czar on the eve of the mighty struggle which his own unbounded appetite for power had planned and provoked is a typical instance in this kind. The future history of a united Europe, as it was to be read in the archives of the paramount French Empire, was always intended to justify to the full the invariable interference of a wise, if stern, Providence on behalf of the impeccable owner of the invincible French battalions.

The same tones of injured innocence, and almost of incapacity to place himself in any moral position except his own, are audible in the letter sent to the Czar on the 20th of September, 1812, from Moscow itself. The successful invader of Russia complains with virtuous indignation of the manner and the result of the opposi-

tion which he meets. The desertion and the burning of her ancient capital, from which he had intended to dictate to her a beneficent peace, surprised and outraged his moral sense, as contrary to the rules of the civilized game of war:—

L'humanité, les intérêts de votre majesté et de cette grande ville voulaient qu'elle me fût confiée en dépôt, puisque l'armée russe la découvrait: on devait y laisser des administrations, des magistrats et des gardes civils. C'est ainsi que l'on a fait à Vienne, deux fois, à Berlin, à Madrid. C'est ainsi que nous-mêmes avons agi à Milan, lors de l'entrée de Souvarof. Les incendies autorisent le pillage, auquel le soldat se livre pour disputer des débris aux flammes.

In other words, Napoleon was disgusted to find that, in virtue of a more implacable hardihood of national resistance than had entered into his calculations, the great prize for which he had marched so many miles and left so many corpses strewn along his track had turned to dust and ashes in his hands, and was nothing more or less than a fatally untenable position. He had not seen why one European capital, and the nation belonging thereto, should not accept their fate as easily as another, nor had it occurred to him that Russia was by nature placed in any such exceptional circumstances as might induce her to interpret differently from himself the rigour of the game. On discovering his mistake, he seems really to have felt that “*Mon-sieur son Frère*” the Czar, upon whom he could conscientiously assert that he had made war “*sans animosité*,” had somehow or other got an unhandsome advantage over him. Or, if he did not feel this, he thought that Alexander was such a fool that it might be worth while to pretend to feel it. As a commentary on the depth of his general regard for humanity, or for the interests of a prince or a city when they clashed with his own, we may quote the short and sharp order given by him to the Viceroy Eugène in the spring of the following year, when the national indignation of the Prussians had not yet burst out in open hostility to the Power that had domineered over them since Jena:—“*A la moindre insulte d'une ville, d'un village prussien, faites-le brûler, fût-ce même Berlin, s'il se comporte mal.*”

Readers of the earlier volumes of the Imperial correspondence will be ready to acknowledge one of the traditional characteristics of Napoleon in his extraordinary power of attention to detail; and perhaps this was never more singularly displayed than in his elaborate preparations for the Russian war. But with the monstrous scale of his operations the ordinary difficulties of military detail increased in a geometrical ratio. Whether from incapacity or negligence on the part of his general and commissariat staff, or from his original miscalculation of the extent to which the resources of the invaded country would suffice to maintain his army, the task proved unmanageably huge from the outset. Figures taken from the various French historians mention ten thousand dead horses as lying on the highway from the Niemen to Wilna; thirty thousand disbanded soldiers as marauding round the main army; and twenty-five thousand sick in the hospitals of Lithuania, before a single shot had been fired. The Emperor complained bitterly of the general inefficiency of his staff, the irregular transmission of reports from the various corps to head-quarters, and so forth. The Duke of Fézensac, a gallant young officer who served under Ney in the rear-guard through most of the hardships of the retreat, tells the readers of his memoirs that persons on the staff of the marshals under Napoleon were simply ordered to perform impossible tasks, and that no care was taken to verify the execution or failure of the orders. Napoleon's conception of the campaign was based on the theory of startling the enemy into terror by the rapidity of his forced marches, which were baffled by the tenacious adherence of the Russians to their tactics of continually retreating just beyond his range. The Imperial proclamation on the morning of the battle of Borodino (so eloquent to the ear of the French soldiery) spoke the truth in calling victory a necessity. Its promises of “*l'abondance, de bons quartiers d'hiver et un prompt retour dans la patrie*,” were more fallacious. Even then Napoleon had so far overrun the tether of his strength that the best use of victory would have been to secure the retreat which his marshals pressed upon him after the battle. It has been commonly stated that the news of the battle of Salamanca reached the Emperor on the eve of Borodino. The dates of this correspondence show that he received Marmont's report of that defeat at least five days before. The first criticism on his unfortunate lieutenant is extremely bitter, charging him with equal incapacity to write a despatch, obey orders, or know when to fight a battle:—

Il est impossible de rien lire de plus insignifiant; il y a plus de fatras et plus de rouages que dans une horloge, et pas un mot qui fasse connaître l'état réel des choses. . . . Il y a là un cas d'insubordination qui est la cause de tous les malheurs de cette affaire. . . . Il a sacrifié à la vanité la gloire de la patrie et l'avantage de mon service.

The last words were not entirely inapplicable to the actual condition of the writer. The Russian expedition was destined to be a profitless sacrifice to vanity; and, equally before and after the victory on the Moskowa, Napoleon was in the dark as to the real state of things. He wrote as follows to his Foreign Minister on the 10th of September:—

Que l'ennemi a tout fait pour nous empêcher d'arriver à Moscou: qu'il fera tout pour nous en chasser. . . . Désormais l'ennemi, frappé au cœur, ne s'occupe plus que du cœur, et ne songe plus aux extrémités.

Eight days later he writes thus from Moscow:—

Nous suivons l'ennemi, qui se retire au delà du Volga. (!) Nous avons trouvé une immense quantité de choses à Moscou, qui était une ville extrêmement belle. De deux cents ans la Russie ne se relèvera pas de la perte qu'elle fait. Ce n'est pas exagérer que de l'évaluer à un milliard.

* Correspondance de Napoléon Ier. Tomes 24 et 25. Paris: Plon.

Some notes, dictated by Napoleon apparently in the beginning of October, balance the considerations in favour of different plans of retreat from the deserted city which he has now discovered by experience to be "a position of no importance, unable to entertain his sick and wounded, incapable of replacing its resources when once exhausted, and in no sense an organic centre of the Empire." He lays down that no operation on the southern or Kalouga side of Moscow would be worth attempting except in the view of drawing off from Kalouga on Smolensk, and that any such operation would give the Russian army a needless opportunity of claiming a victory, by picking up stragglers from the French rear-guard. "Un mouvement rétrograde de cent lieues, avec des blessés et des événements que l'ennemi peindrait à son gré, lui donnerait l'avantage dans l'opinion, quoique battu." The direct route to Smolensk would be shorter by five marches; there could be no attack from the rear; the men could carry a fortnight's rations for themselves, the convoys of provisions would meet them half way, and Smolensk would be reached without the need of marauding along the route. "On peut prévoir de l'embarras pour les fourrages: mais on s'en procurerait à deux ou trois lieues: ce ne serait donc pas là une difficulté de premier ordre." Still it would be a visible retreat to second-rate winter quarters only, and as such would place the Czar under no stress to submit to conditions of peace. Napoleon would have preferred to combine a defensive retreat with an offensive demonstration in the direction of St. Petersburg. A combined movement by Marshal Victor from Smolensk to the north, St. Cyr from Polotzk to the north-east, and Napoleon from Moscow west by north, would in less than a fortnight concentrate the main army north of the Dwina in a safe winter position, resting on the bases of Polotzk and Vitepsk, and threatening Novgorod and the northern capital. Under such pressure, "On doit croire que l'ennemi fera la paix."

It is needless to inquire what stubborn facts or later considerations were found incompatible with the realization of this manoeuvre, "qui serait parfaite," as it was never attempted. But we may remark that, when Napoleon left Moscow some three weeks later, he first marched southward on Kalouga, fought a desperate battle at Malo-Jaroslavit to pierce Kutusoff's position, and thence, with the loss of more than five marches, began his retrograde movement of a hundred leagues, to taste a far more bitter military experience than modern history had ever dreamed of. His Russian opponents—although regularly beaten, according to Napoleon's avowals, on every occasion—had no need to gain an undue advantage in the eyes of Europe by exaggeration or false colouring when the wreck of the Grand Army had recrossed the frontier. A letter to the Duke of Bassano, written immediately after the passage of the Berezina, is perhaps the frankest admission ever made by Napoleon:—

L'armée est nombreuse, mais débâchée d'une manière affreuse. Il faut quinze jours pour les remettre aux drapeaux, et quinze jours, où pourrait-on les avoir? Le froid, les privations ont débâché cette armée. Nous serons sur Vilna: pourrions-nous y tenir? Oui, si l'on peut y tenir huit jours: mais si l'on est attaqué les huit premiers jours, il est douteux que nous puissions rester là. Des vivres, des vivres, des vivres! sans cela il n'y a pas d'horreurs auxquelles cette masse indisciplinée ne se porte contre cette ville.

Even the famous 29th bulletin told the whole story only by implication, and unjustly charged the entire disaster to the severity of the weather after the 7th of November. Before that date, according to more accurate reporters, the French army had already dwindled to sixty thousand from the hundred and three thousand who had left Moscow on the 19th of October, under "le soleil et les belles journées du voyage de Fontainebleau."

(To be continued.)

ATHENS AND THE MOREA.*

LORD CARNARVON publishes in this little book some fragmentary journals kept by his father during a visit to Greece in the year 1839. The nature of such a book would almost protect it from criticism, if any criticism were necessary; but we may say at once that there is no fault to be found with it, except the negative fault of brevity and incompleteness. If the author were still living, we might perhaps complain that he had not told us a little more about the interesting scenery through which he passed. As it is, we must take what is given, and regret that the late Lord Carnarvon did not think it worth while to comply with the established custom of book-making. It is perfectly true that that custom has been extended beyond all reasonable or even tolerable limits; the slightest provocation is supposed to justify a traveller for plunging into print; and we have abundance of writers who are prepared to give us a complete theory of the political and social condition of any foreign country on the strength of six weeks' experience of its railways and hotels. Greece, however, is to some extent an exception; the intrinsic interest which it possesses, and its comparative freedom from the ravages of the British tourist, may be fairly alleged as excuses for what, in the case of most other countries, would savour of presumption. Lord Carnarvon visited it at a time sufficiently near to the War of Independence to see many of the actors, and to catch many interesting glimpses of an expiring order of things. The scattered notes now published by his son do not amount to anything like a systematic account of the country, or even of the author's travels; but they are pleasantly and freshly written, and may help to remind his successors of some picturesque

scenes, and to preserve a few incidents characteristic of a curious phase of society.

The most interesting part of the journals is that which describes his visit to the Maina, whose inhabitants are descended either from the ancient Spartans, or from the Pericæi, or from the Helots—or from somebody else. Whatever their ancestry—and they naturally prefer the Spartan theory—they are a wild and untameable race, who at the time of Lord Carnarvon's visit still preserved a strange kind of feudal existence. Murder, as the editor of the journals puts it, was "the organized and formulated expression of the national life"; a rather strained mode of expression, which seems to mean that they considered murder to be, on the whole, a reputable practice. Their system appears to have exceeded in ferocity even the Corsican vendetta, and, when once a feud was established between two families, it generally ceased only with the extirpation of the weaker. The clergy held that they had no business to interfere in matters concerning the point of honour; and an appeal to the courts of law, after the establishment of the new kingdom, was deprecated on the ground that, if they once went there, there would be no end to such matters. As it was, when two families quarrelled, each shut itself up in a strong tower, and the men kept a look-out from the battlements to guard against surprise, and to take an occasional shot at an enemy. Lord Carnarvon speaks of one man who was said to have passed his life of seventy years in a tower. Another young gentleman of very good family regretted to him that he was fit for nothing but fighting, having passed more than twenty out of his twenty-seven years in the same way; never going out except to steal along the ground and shoot an enemy. The women were invariably spared, in consequence of which their husbands used them, as carts are sometimes used for stalking game, to skulk behind them till within shot of an enemy. People who theorize about moral sentiments may inquire into the state of mind of a hospitable, brave, and honourable race who would not eat meat on Friday for the world, and at the same time consider murder a gentlemanlike diversion, and live on rather less friendly terms with their neighbours than a couple of ill-tempered dogs. The superstitions of these people were singularly wild and grotesque. They heard moaning sounds as they crept towards their enemy, and augured success or failure according to the quarter from which the sounds came. They held firmly to the less poetical superstition of platomaney, or divination by the appearance of the fresh bone in a shoulder of mutton. One of Lord Carnarvon's guides seems to have been a proficient in this art, as another attributed every misfortune which happened throughout the journey to the unseasonable appearance of a certain magpie. The wildest and most hideous superstition is that of the vampire; the Mainote variety of that ghastly creature being more than usually grotesque and horrible. Once on a time it seems a shoemaker died, in a certain house which was shown to Lord Carnarvon. He became a vampire, and used to visit his wife, and even work at his trade, every night except Saturday. The wife being driven by the consequences to confess, the villagers opened the tomb one Saturday, which day vampires, like Jews, keep sacred. They found him making shoes in his grave, and reproached him with his enormities. The vampire lost his temper, and threatened to revenge himself on one of the party; whereupon the villagers very properly cut him to bits, and each ate a bit of his heart. This, it seems, is an infallible specific against vampires, and stamped out the disease in that village. Another pleasant habit of these villages was to place a heap of stones over the grave of some one who had violated holy ground or in other ways made himself obnoxious. Every passer-by added a stone to the heap, in the hope that, the heavier it grew, the more quickly the sinner's soul would be pressed down to hell.

The warlike side of the Mainote character is illustrated by their hearty contempt for women. At one place Lord Carnarvon happened to be present at a marriage; the bridegroom had already a wife, but explained that he was entitled to a second marriage, on the ground that his first had brought him no children. On further inquiry it turned out that he had indeed three daughters, but for such purposes daughters did not count. How could a man wish, as his friends remarked, to have anything to do with a woman who brought him no sons? This is an original ground for divorce, even in Greece, where the Oriental feeling about women is everywhere so strong.

These wild, semi-civilized Mainotes, with their very peculiar views of Christian morality, but who to an artistic eye are endeared by their fine figures, picturesque dresses, and rugged towers, are the most striking characters in the book; but we have many other slight sketches which are worth turning over. There are Albanian and Arcadian shepherds, performing in the most correct manner upon the ancient classical pipe. There are old leaders in the War of Independence, disgusted with the loss of their local influence under the power of the hated Bavarians, and still wearing Turkish costumes and grumbling that "everything had become Frank"; the peasants, it seems, sympathized more or less in the same regret, on the simpler ground—upon which the peasants in most countries succeed in regretting all changes—that their taxes had been increased. Two or three of the old chiefs are described with considerable force. There was, for example, Hadji Christo, who had been confined for two years by Ibrahim Pasha in a low dungeon, and stuck to the old Palikari dress as a symbol of his contempt for the foreign Court, but admitted that he felt a certain pride in appearing in his uniform as colonel; and the distinguished chief Colocotroni, now living in neglected retirement and poverty, but

* *Reminiscences of Athens and the Morea.* By the late Earl of Carnarvon. London: John Murray. 1869.

conversing with much dignity in long-winded metaphors, after the fashion of an ancient sage. Thus, when asked his opinion of certain negotiations with foreign Governments, he replied by an apologue of a man who once built a house with a door on the north; in deference to the advice of various well-meaning friends, he built it up, and transferred his door successively to the south, east, and west. Then he made a moveable house, and turned the door whichever way his friends suggested, till at last it occurred to him to build it in the way which he himself preferred, and keep to the arrangement in spite of any number of advisers. This opinion was pronounced more than a generation ago; but apparently the Greeks have not yet learnt to build their house according to their own fancy. We can only hope that they will learn to do so in time, and that when they have done it, they will find the result satisfactory.

We need not go further into a description of a book which is in truth slight enough, and which makes no pretensions to be anything more. Lord Carnarvon seems to have strung together the fragments of his father's journal with taste and judgment; and we need only recommend his work to those who care for a passing glimpse of a most interesting country at a transitional period of its existence. The old life of the Maina has died out before the gradual advance of civilization, but progress in Greece is not so rapid but that later travellers may recognise the truth of the descriptions, and meditate on the difficulty of restoring genuine vitality to a people with so many discordant and semi-barbarous elements. Perhaps, on a comparison of what the country is now with what it was thirty years ago, they may think that the development is not much slower than might have been fairly anticipated.

HARRY EGERTON.*

MR. TOTTENHAM, as his title-page boldly reminds us, is the author of a novel called *Charlie Villars at Cambridge*, of which, as he apologizes in the preface to his new book for its "singularly inartistic and youthful nature," we will say no more. When an author repents of his follies, they should be forgiven. *Harry Egerton* is a continuation of *Charlie Villars*, and we may admit, for we shall be able to say little more in its praise, that it is not so bad as its predecessor. That it has any positive merits would be a bold assertion, but it occasionally gives us reason to think that Mr. Tottenham could with care and practice do something better, and that, if he will burn his next half-dozen attempts, he may ultimately succeed in producing a readable book. So far as he has gone, it seems to be his impression that he should turn out upon the world the results of his experience as soon as he has acquired it. *Charlie Villars* tells us what he thought about Cambridge, and *Harry Egerton* gives us the results of his observation of London society. Mr. Tottenham evidently considers himself to be a satirist, destined to expose the shortcomings of the present day, and especially to supplement the views expressed by Mr. Thackeray. Of that author he speaks in a calmly patronizing tone, pointing out that he erred from over-enthusiasm, and believed too implicitly in the doctrine of "love in a cottage"; Mr. Tottenham, however, admits that he was a "vigorous thinker," but of course unable to regard the world from the serene heights from which Mr. Tottenham himself looks down. In short, he takes the attitude of a man of the world who has passed many years in contemplating society, and thereby he involuntarily reveals to the reader his own extreme youth. There is no age at which we deal out our vast stores of experience with such perfect complacency as at the period between twenty and twenty-five years of age. A little later Mr. Tottenham will perhaps discover that the preaching which he bestows upon us is not very original or very forcible, and by no means the kind of stuff to mix with a few commonplace incidents and publish as a three-volume novel.

The only way in which it is possible to derive any amusement from such a book is to consider it an illustration—not of the characters described—but of the state of mind of the young men who produce and consume this kind of literature. Of Mr. Tottenham himself we know nothing, and we should be very sorry to identify him with any of his own characters; but we can form from his pages some estimate of the mental furniture of his class. The very discursive nature of his writing leads him to touch upon all kinds of topics, and so to give us incidentally a very complete survey of what some young men are pleased to call their minds. Horse-racing in all its branches naturally fills a large space in his pages; we have the inevitable steeple-chase which figures in all sporting novels, and the equally threadbare scene of the wrong horse winning the Derby. There is an attempt at describing a cruise in a yacht, with a digression about Mr. Tennyson's house in the Isle of Wight; there is a bit about hunting, a bit about pheasant-shooting, a bit about salmon-fishing, and another about grouse-shooting. None of these descriptive passages have anything to do with the story; but we submit to them as part of the inevitable padding of all novels of fashionable life. We are more amazed by excursions into other fields of inquiry. Thus we are told in two or three pages what we ought to think about woman's rights; elsewhere we are instructed as to the merits of ritualism; and we are even indulged with a sermon—a good deal of which is quoted at full length, and which, as Mr. Tottenham

assures us, is remarkably eloquent, and contains the whole pith of Christian morality. We confess that it is not unlike a sermon, but its other merits are less palpable. Then Mr. Tottenham gives us his views of the British stage and of popular novels. He talks eloquently about "the obscene crowd which nightly flocked last season to gaze with open-mouthed delight at the indecent exhibitions of a worn-out Phryne," and is equally severe upon the novel-readers who "delight to wallow in literary filth." It sickens one, he declares, with human nature, "to see how closely it is allied at one extreme"—the extreme, apparently, of popular novelists—"with that of devils." As if all these topics were not sufficient, Mr. Tottenham is kind enough to cram into a few pages at the end of his first volume the true theory of the Irish difficulty. Mr. Gladstone will be glad to hear that the Established Church should be abolished; but we have been a good deal misled upon some other points. The Irish peasantry, it seems, are generally willing to die for their landlords, with the exception of certain cases in which, owing to the landlords' own perversity, they prefer the inverse process. Meanwhile, if all landlords would do their duty and the Royal Family would visit Ireland, he is convinced that everything would be right. It is hard to come across a bit of undigested blue-book in the midst of a novel, but we must confess that we like this bit better than the rest of the book, for, if not particularly wise, it shows good feeling, and some interest in a rational subject of inquiry.

And now, having cleared away these subsidiary speculations, we come to the main purpose of Mr. Tottenham's book. There is, it seems, one great evil which he has set himself to expose—namely, the unfortunate condition of younger sons. The whole arrangements of the highest class of society are directed to the degradation and misery of these ill-treated beings. We say nothing of the slights endured at the hands of mothers and discerning chaperons, for the chase of eldest sons, and the plans for guarding against the designs of their brothers, have supplied innumerable novels with all the interest they possess. But the real grievance may be inferred from the case of Mr. Harry Egerton. This young gentleman having got into debt, his father refuses to have anything more to do with him, except paying him an allowance of two hundred a year. Under these melancholy circumstances the hero, with whom, by the way, we are expected to sympathize, is naturally reduced to utter misery. He continues, we are told, to wash down every delicacy of the season with champagne, for that is a way he has. He manages to get on for some time by sponging on his friends, and keeping out of the way of his creditors. Still, as he is always giving away half-crowns to crossing-sweepers and living in the best society, his two hundred a year is naturally insufficient. Two expedients help him on for a time; one is borrowing money from some good-natured people, who don't want him to return their loans, and the other is betting on the Turf. In a normal state of things, a young gentleman who pursues such a course is on a fair way to the dogs, and is likely to be provided for as a blackleg or a billiard marker. Accordingly Mr. Egerton, in spite of good luck for a time, finds himself at last owing four thousand pounds, with no available assets. But here Mr. Tottenham shrinks from the logical conclusion to his book. The moral is apparently that a younger son is placed by our social arrangements in so fearful a position that, unless he is possessed of superhuman virtue or ability, he must necessarily descend towards the most disreputable position in life. But as Mr. Egerton is the hero, we are presumed to love him. Consequently, by a brilliant device, his elder brother—who, like most elder brothers, as we are given to understand, is a monster of meanness and malevolence—suddenly turns out to be somebody else. Mr. Egerton becomes an only son, marries a charming young lady, and lives very happily ever afterwards. It must be admitted that this is a trifle improbable; but Mr. Tottenham's art in making plots is not of the most refined kind, as may be seen from one little incident. A knavish attorney is possessed of the secret on which the story turns. The only mode which occurs to him for discovering a gentleman of large property with a house in Eaton Place is to advertise in the *Times*, saying that if any one of the name of Egerton calls upon him, he will hear of something to his advantage; and a great deal depends on the difficulty of establishing a communication. The knavish attorney is obviously a villain of a very conventional kind, or he would have heard of such a compilation as the *Post Office Directory*.

If what Mr. Tottenham calls "the younger sons of the day" are really so great scamps as he represents, it is a blessing that in real life it seldom turns out that their elder brothers have been changed at nurse. According to this scathing satirist, the only occupation for which they are at all qualified is that of spending large amounts of money. Their conversation can only be printed by the help of numerous blanks, and even then there is only a minute portion of it which will bear to be more than roughly indicated. Their least immoral amusement is gambling on the Turf, and the Turf is a vast sink of corruption and cheating. The notion of making their own living in some decent profession never occurs to them for a moment, or only to be rejected on the ground of their utter ignorance of all useful knowledge. Nor, if any democrat should take advantage of this to abuse the bloated aristocracy, would he be encouraged by Mr. Tottenham to hope for better things. The morals of society have been ruined, so the model nobleman of the book tells us, by lowering the old exclusive barriers. Young men are rude because the practice of duelling has been given up. All good manners have given way because wealth has been allowed to raise low-minded people out of their natural mud into

* *Harry Egerton*. By G. L. Tottenham. 3 vols. London: Chapman & Hall. 1869.

the sacred circles above. Many even of the highest class are terribly snobbish, but the class below them are even worse. The public suppose, we are told, that all officers in the Guards are models of what a gentleman should be; but Mr. Tottenham assures us that many Guardsmen "are ordinary young men enough, and some few would find a more congenial society at Aldershot." What that society is, he tells us in a description of two wretched captains from a Line regiment. These miserable creatures are hideously uncomfortable in the presence of ladies, and their only thought is to imitate the failings of their betters; their vice, according to Burke's maxim, is a double evil, because it acquires additional grossness. In short, if Mr. Tottenham is right, a large part of the highest society in the country is thoroughly contemptible, and society in its lower strata is not only contemptible, but disgusting.

We fancy, however, that, in spite of this terrible picture of the evils of the present day, we shall be able to get on somehow or other. There are younger sons who are not made in the likeness of Mr. Tottenham's pet Harry Egerton, and who would think him little better than the lower class of scamps whom he despises. Indeed the importance of Guardsmen and their fellows is not quite so great as Mr. Tottenham seems to fancy, and if they were all to be transported to-morrow we should not be hopelessly ruined. We need not now inquire what is the true condition of the society upon which these youthful spendthrifts are the hangers-on, nor whether they are specially abundant at the present day. Meanwhile there are two classes who may glance, not without profit, at Mr. Tottenham's book. Those who like to read about marquises and Guardsmen at any price may possibly enjoy it; and those whose duty it is to take care of the idle and rich young men, and occasionally to administer to them personal chastisement in their boyhood, may be glad to see a picture of their manners and customs drawn apparently from the inside.

THE EUPHRATES VALLEY ROUTE.*

TO what cause is it owing, in our system of government, that statesmanship is so frequently found in subordinate departments or officers of the State, without capacity or intelligence or knowledge in the higher departments to utilize the ability at its command? As often as not, great social reforms are elaborated and argued outside of Government circles, although dependent on legislation to effect them; the real work of the political machine is, in fact, performed by other agencies, professional politicians too often only spoiling it, when it is at last forced on them, by their indolent inattention and their deficiency of solid knowledge. The loss is still more conspicuously felt in questions of administration and external policy. An Indian or a Colonial Empire grows up by hazard, without the central Government taking stock of its development or of the drift of events, or considering how the future, so far as it lies in their power, is to be cared for. Imperial questions are trifled with and put off, opportunities are missed, and great disasters happen. Perhaps the history of the Euphrates Valley question, which is suggested by the present publication, is as good an illustration as could be found of the frequent superiority of statesmanship in a subordinate position. Without attempting to answer the inquiry with which we started, or to hint at remedies, it may be useful to point out how a great question has been neglected, in spite of the most intelligent advocacy, and what further danger may arise, in this particular matter, from any prolongation of the apathy by which our policy has been marked.

The foresight of General Chesney and those who followed him in taking up the question of an overland route to India by the Euphrates Valley can hardly be too much commended. They displayed in the highest degree that faculty of combining historical knowledge with discernment of the facts and tendencies of the time which should belong to the ideal statesman, while the practical skill exhibited in working out the problem, and preparing the most exact information for the use of all concerned, showed the possession of gifts which, armed with more authority, would have ensured the completion of the scheme itself. This may seem strong language, but it can hardly be thought so when the narrative is looked at. Although all men are now agreed that the question is a most important one, and that the best route from England to India is by the Euphrates Valley, these things were not so obvious forty years ago. It seemed every way most convenient that a Power which commanded the sea should have its channel of communication by the openest and widest path, the broad ocean itself, and not by those inland seas and narrow channels to which the timid navigators of early times had been limited. Already, in the midst of the great wars at the commencement of the century, a statesmanlike Governor of India, the Marquis Wellesley, had organized an overland service by the Euphrates Valley; but the fact had fallen out of sight in high official quarters. It was quite of a piece with our habits of *laissez-faire* that, with the closing of one period of emergency, all thought of another time in which the same necessity would be felt—and felt more keenly, owing to the swift changes in other circumstances affecting the question—should be laid aside. What General Chesney and those who thought with him discerned, however, was that

forces were at work which would cause trade to return to its ancient channels, and make it permanently expedient for England to have a shorter military road between England and India than that by the Cape. One of these new forces was the extension of civilized influence over Western Asia by Europe on one side and by our own Indian Empire on the other. The ancient routes of commerce between the Mediterranean and the East had been by the Nile and the Red Sea, and through Asia Minor in various directions, but mainly by the Euphrates and the Persian Gulf; and these routes had been abandoned to a great extent in consequence of the anarchy which had crept in with the decay of Mahomedan rule. The natural difficulties of an overland transport had counted for much, but political difficulties had also their share in giving importance to the ocean route. It could not but happen, then, that as the countries between England and India came to be better known, and the anarchic belt was narrowed, the idea of utilizing the ancient routes should once more be revived. But the most important new influence, which could hardly have been discerned by the Marquis Wellesley, was the application of steam to navigation. The natural difficulties of the transport between Europe and the East, through Egypt and Syria, had been aggravated by the tediousness of the navigation in sailing vessels. Not to speak of the necessity of transshipment, and of a journey overland of longer or shorter duration, the ocean voyage was practically as brief, or briefer. This condition was entirely changed by steam. By this agency the shortest route in distance became likewise the shortest in time, and, the difference in distance being enormous, the superiority of the old mediæval routes was at once restored. It required some faith nevertheless, before 1830, in the power of the new agency, to appreciate the revolution which it was producing; and this faith could only belong to the most thoughtful and foreseeing minds.

How the strategical necessities of the Empire were being changed was perhaps still less obvious. Even though the opening up of old routes brought India nearer to our rivals than to ourselves, there seemed nothing for it but that we should trust the sea rather than add to our burdens the command of the points of vantage on one or more of the shorter lines. But the burden was inevitable. Military exigencies are such that the shortest lines must be sought and held. With the introduction of steam the connexion between England and India necessarily involved a readiness to make use of the old roads for the conveyance of troops, and a determination to seize and hold them in any conflict with a Power which could menace our Imperial position. Another fact was also to be dimly discerned growing into importance—the gradual advance of Russia towards our Indian possessions. Before 1830, indeed, the Caucasus was still unconquered, and the Kirghiz desert was yet unentered by the heralds of those columns which have already carried Samarcand, and are now hovering over distant Kashgar and Yarkand, ready to threaten India on the north from a region of unsuspected wealth, and by roads unexpectedly found to be available through the "impassable" Himalayas. But the conquest both of the Caucasus and of Central Asia was evidently intended, and India had been sufficiently warned of the belief in Russia that attack was possible and probable. The plan for a Russo-French invasion of India, described in the secret articles of the Treaty of Tilsit—by Asterabad, Herat, and Candahar—could not but be deemed alarming. Facts like these already made it important that England should command a short route to her Indian Empire; and they were of such a kind as to make the question year by year more urgent.

The conditions of the problem being thus perceived, General Chesney was likewise right in his choice of the Euphrates Valley, and not of the route by Egypt, which was afterwards selected. The latter offered at the time perhaps the greatest immediate advantage at the least expense. The passage across the desert was short, and there was no river passage to cause a third transshipment, as was the case by the Euphrates. The advantage of speed was also in favour of the Egypt route on the home journey, the progress of steamers being delayed in their voyage against the current of the river. But these were very temporary advantages, which some care in removing obstructions to the navigation of the Euphrates might have gone far to remove, while other changes gave the latter the unquestioned superiority. The most important fact of all in its favour was its shortness. In measured distance it was shorter than the Egypt route by about the whole length of the Red Sea. By constructing a railway from the Mediterranean to a point on the Euphrates navigable for ocean steamers, the journey between England and India would be made shorter, by nearly a week, as compared with anything attainable on the rival line. In addition to being shorter in distance, it had the advantage of securing a longer journey by rail, which is quicker, distance for distance, than by steamer; and the sea between the head of the Persian Gulf and Bombay was on the whole more easily navigable than between the latter place and Suez. For military purposes the Euphrates route had also much in its favour. It promised to give us a footing both in Turkey and Persia, enabling us to wield an influence opposed to Russian progress, and furnishing a position from which we could move with ease to the protection of the whole intermediate country between the Mediterranean and India. To have discerned all this in substance before 1840 at least, when his survey was completed, was no small merit in General Chesney.

It is implied, in what we have said, that events have corroborated his view; and that they have done so supplies only the more ground for lamenting that statesmen not only refused to be taught

* Narrative of the Euphrates Expedition carried on by Order of the British Government during the Years 1835, 1836, and 1837. By General Francis Rawdon Chesney, Colonel-Commandant 14th Brigade Royal Artillery, D.C.L., F.R.S., F.R.G.S., Commander of the Expedition. London: Longmans & Co. 1868.

by events, but persistently slighted those who were better informed and more far-seeing than themselves. It is hardly to be supposed that, if our public men had studied the question at all, the events of the last thirty years would have made so little impression on them as they have done. Of these the formation of the Suez Canal, and the conquest of the Caucasus and of Central Asia by the Russians, are far the most important. The former alone should have shown how thorough the change back to the old routes of commerce was going to be. General Chesney, in 1829, had come to the conclusion that the Suez canal was practicable, though he feared, in the circumstances of that time, the greatness of the expense; now, when the canal will soon be finished, whether it pays the shareholder or not, its natural effects on commerce cannot but follow. It is clearly our interest now that, if distance is to be annihilated, it should not be exclusively for the profit of the Mediterranean States. By introducing yet further improvements, by reducing to a comparative trifle the whole distance between England and India, we should diminish the importance of the advantage which those States have over us in their greater proximity to India. This is a politico-commercial reason, in the interests of the British Empire, for a route which has in its favour every purely commercial reason; and it throws on English statesmen all the more plainly the duty of promoting it. The effect of the conquest of the Caucasus and of Central Asia by Russia is yet more material in a military view. Russia is nearer than before to the route itself, and is a greater incubus on Persia and Turkey, so that a countervailing effort is needed; while her advance in Central Asia—especially when taken in connexion with the railways she is making in her own territory—is quickly bringing about a situation in which we shall hardly be able to reinforce from England any threatened point in India as soon as she could attack it. To make a line down the Euphrates Valley is the very least we can do to secure our own safety. It is the necessary complement of those fortifications which are already rising in the Punjab as the consequence of Russian proximity. It is a symptom of late repentance on the part of our officials that the present publication has taken place by order of the Government. It should now be well understood that further delay may have the most serious consequences. In the meantime our Empire is less knit together than it might be for commercial and social ends, and, should a military pinch come, the want of the line might issue in a great disaster.

The present volume is not the most important which General Chesney has published as the fruit of his survey. The volumes which he issued in 1852, and the Report he submitted to Parliament of his preliminary survey, have long since placed before the world an encyclopædia of facts and opinions regarding the whole intermediate region between the Mediterranean and India, the ancient paths of conquest and of commerce, and its present population and resources. As a study of the Eastern question in Asia Minor and Persia, there is nothing to compete with these volumes. The volume now before us only sums up the record by showing the personal labour with which the results attained were won. As an authentic narrative of one of the most remarkable expeditions which have extended geographical and scientific knowledge, it cannot but command a large circle of readers, apart from the keen political interest which belongs to it. It is agreeably written, full of striking incidents, and has novelty enough to float any book of travels, though written so long after the event. There are few chapters more interesting in the records of English travel than those in which General Chesney describes his first solitary voyage down the great river; the herculean toil gone through in transporting the two steamers for the survey of the river overland from the Orontes, by ancient Antioch and Aleppo, to the Euphrates; the wrecking of one of the steamers in a storm on the Euphrates, throwing a cloud over the progress of the survey; and the labours at home, the disappointments and the sickness of hope deferred, which General Chesney had to bear patiently, first in getting his plans approved of, and then in getting his narrative published. For these reasons we have no doubt the book will be widely read; and there is much additional matter in the appendix, including a journey of Mr. Ainsworth's through Diarbekr and other parts of Asia Minor, to make the volume attractive. We must add one more remark. We have spoken of the frequent presence of statesmanship in the subordinate walks of government, and its absence in the higher. It further appears that the statesmanship, and the zealous patriotic labour to which it leads, are apt to go unrewarded. General Chesney, though he makes no complaint, assures us that he has gone through the enormous labour of study, research, composition, and putting through the press all his bulky volumes, without payment of any kind. In fact, the work has stood still from time to time in consequence of its requiring larger disbursements out of his own pocket than he felt himself justified in making; and if he has been repaid these expenses, or the greater part of them, it has only been after long delay. We trust that the day is far distant when General Chesney's example will not be followed, when patriotic enthusiasm will cease to impel people to spend time and money for a public object in which they have faith; but it is not wise to discourage or neglect the enlightened and zealous service which public spirit volunteers to render. Those who perform such service might at least be allowed the satisfaction of being listened to, and of knowing that their schemes were not taken up or laid aside without forethought and deliberation.

JUVENAL.*

THERE is so much that is unlike anything but itself in Roman satire, and especially in Juvenal's satires, that it is satisfactory to find two very competent scholars furnishing new and handy editions of the most trenchant of satirists within little more than a twelvemonth. What the "character Lucilianus" was in its day can only be gathered from fragments and tradition; and the reluctance of Horace to be provoked to seriousness by even the most crying of vices renders him fitter company for those who affect a laughing philosophy than such as hold that the ideal moralist should be one who is zealously affected in a good or sufficient matter. Juvenal was such a moralist, and his vigorous hexameters exhibit a freer and bolder license in rebuking vice than can be found elsewhere, either in the field of Roman satire, or in what filled its place in polished Athens—the hard hits and smart caricatures of the old comedy. Persius—so often coupled with Juvenal—breathes rather the air of the closet than of the street or forum. His skill at a picture fails to impress one with a sense of reality. And as to Martial, who wielded another weapon not unserviceable in the cause of morality, his epigrams have done their work when they have inflicted a momentary sting, and their personality aims less at abstract vice than at some current professor of it. Juvenal is the standard for a modern, who would handle the pen of satire, to set up for his imitation and study. Mr. Simcox says of him in his introduction, that "in the 16th and 17th centuries Juvenal would have written sermons." We should have no small faith in a Juvenalian discourse, if it could become the fashion again; for no keener-edged or more effective blade can be forged, whether its shape be poem, sermon, or social article, than satire of a cast and temper like that of the Roman master. Mr. Simcox strikes us as having but an imperfect sympathy with the author he has undertaken to edit, and as analysing his character and writings in a somewhat depreciatory tone. The great satirist's most wholesome feature—his vigorous outrightness—is perhaps not much in favour with a class of modern writers, who set much store by enigmatic smartness and subtleties to which none but the initiated possess the key. In honest appreciation of Juvenal Mr. Escott strikes us as presenting the better credentials of editorial fitness. Not but that both editors manifest a creditable amount of scholarship, and such thorough acquaintance with their author as enables them to make his writings as intelligible in a small-octavo volume as their predecessors of old could have done in bulky quartos.

We cannot pretend to much sympathy with those who, in the tone of Savage Landor, in an Imaginary Conversation between Southey and Porson, regards Juvenal's satires as "the most naked and impure of antiquity," and "as owing their preservation to the partiality of the Friars." The same cap would surely fit Attic comedy, which outmatches Juvenal in indecency, yet which we are not aware that Porson forswore. But a single sentence in the conversation referred to strikes us as having a germ of truth, to be noted by editors and translators. Porson is made to say that "a translator of Juvenal would open a public drain to look for a needle, and miss it." We do not hold to the first part of this dictum. Whatever may have been the case with earlier translators, there is reason to think that, were Juvenal to be retranslated now, he would not be found presentable in a guise perfectly "parliamentary"; and as for editing, the scholars whose editions lie before us evince the most sensitive vigilance lest even a suspicion of aught impure should be provoked by any note or comment. One of them ostracizes three satires bodily; the other—Mr. Escott—perhaps more considerably, contents himself with mutilating and "Bowdlerizing" these offenders. But the danger lies rather in the last words of Landor's sentence. The tendency of editors is to miss the needle, which often is not hidden after all, rather than in any way to emulate the public scavenger. A case of this occurs to us in the Fifth Satire:—

Tu scabie frueris mali, quod in aggere rodit,
Qui tegitur parmâ et galeâ, metuensque flagelli
Discit ab hirsutâ jaculum torquere capellâ.

Here the consensus of opinion goes with Graugreus and most earlier commentators, in taking "qui tegitur—capellâ" to be a periphrasis for a "barbarian recruit," trained to hurl the javelin by a rough shaggy drill-master (hirsutâ capellâ). To this interpretation, Lobeck, Mayor, and, most recently, Mr. Simcox assent, the last-named editor deeming it fatal to the other interpretation, which originated with the "vetus Pithæi scholiastes" (namely, of a monkey nunching an apple, and seated on a goat, from the back of which certain idle soldiers had taught it to ape military feats), that this would be the more amusing picture, and so, we are left to infer, the less likely to have emanated from Juvenal. Here certainly the needle is missing, but (barring the remark of Mr. Simcox that "ab equo jaculari" is not good Latin, which we should be loth to accept until all contemporary writers had been searched) we cannot see that those who take "capellâ" as a synonym for the "campi-doctor" are at all nearer to finding it than those who refer the word to the goat on which a monkey rides. A translator must elect which sense he will prefer, but an editor's wisdom will be to present both interpretations to his readers, in-

* *Thirteen Satires of Juvenal, with Notes and Introduction.* By G. A. Simcox, M.A., Fellow of Queen's College, Oxford. London: Rivingtons. 1867.

The Satires of Juvenal, with Prolegomena and English Notes. By T. H. S. Escott, M.A., Lecturer in Logic at King's College, London, and late Scholar of Queen's College, Oxford. London: Virtue & Co. 1868.

dicating his preference, if he have one, and the grounds he has for it. This is Mr. Escott's course as to this passage, and though, through a couple of misprints, his reasoning does not come out so clearly as it might, the version to which he leans is presented satisfactorily in his first interpretation: "You have to eat a rotten apple, as bad as that gnawed on the boulevard by the monkey, which armed with shield and helmet, and in fear of the lash, has learnt to hurl a dart while perched on a goat's back."

In a passage, too, of the Tenth Satire, a fuss has been made about the missing needle which to eyes fairly sharp might be deemed superfluous. It runs—

Vis certe pila, cohortes,
Egregios equites, et castra domestica?

Here Mayor and others suppose the person addressed to covet for himself the *primipilatus*, the command of the cohorts, the select knights, and the "household troops"—steps of preferment one above the other. To this explanation Mr. Simcox is adverse, though it is not very clear what he would substitute for it; while Mr. Escott does not hesitate to side with those "who interpret Juvenal to mean, in the enumeration of these offices, the opportunity of promoting others to them, not the privilege of filling them directly oneself." In a case like this the true course is to seek light from the context, and it seems to us that we have but to run our eye up to "donare," two lines above, to find the ellipse needful to complete the sense, and justify our understanding the sentence of military patronage. In other cases Mr. Simcox is more helpful in throwing light upon places which have been needlessly darkened—e.g., in Sat. iii. 31-3,

Quis facile est ædem conducere, flumina, portus,
Siccandam cluvien, portundum ad busta caver,
Et præbere caput dominâ venale sub hastâ;

where an examination of the structure of the sentence should convince any one that "præbere" is connected with "conducere," and that, if so, verse 33 cannot mean "and to contract for the sale of slaves by public auction," a sense which would require us to take "præbere" as equivalent to "præbendum." Mr. Simcox rightly accepts the scholiast's interpretation, "and to run the risk of being sold as slaves in case of default," and refers the whole line to "a penalty for non-fulfilment of contract." Mr. Prior holds the same opinion, translating the 33rd verse, "And offer themselves for sale under the despotic spear," but he confuses with this correct view the other, which we have shown to be untenable, in adding that the meaning is "to do any servile work you please." In another line (v. 44) of the same satire, no other editor lets us so clearly, and in so few words, into the twofold force of the expression "Ranarum viscera nunquam Inspexi." Mr. Simcox's brief note, "Ostensibly as an aruspex, really as a poisoner," hits the point implied in "ranarum," as well as that of inspection of entrails. Further on, at verse 105, we prefer the reading followed by Mr. Escott in his note (his text, by the way, does not tally with it), "A facie jactare manus," and his interpretation of it, involving "alienum," in the preceding line, to Simcox's reading "alienâ a facie," &c.

The specialty of Mr. Simcox's edition is his maintenance, where possible, of the most difficult and obscure manuscript readings. This leads him into passing sarcasms, in notes so brief as to recall the adage of "fluctus in simpulo," at texts made easy by lazy emendators. One case of his retention of the harder reading is the line

Phæcasianorum vetera ornamenta decorum (iii. 218),

a line referring to *chefs-d'œuvre* of Euphranos and Polyclethus, stolen probably from temples to present to rich men's new mansions. Mr. Simcox owns that he knows of no recommendation for "Phæcasianorum" (from "phæcasium," the white woollen shoe of a priest), instead of "Hæc Asianorum," the alternative of Pithou and the scholiast, except that "potior lectio est difficiliora." "Hæc Asianorum," having reference to "horrida mater" in v. 212, is so awkward that Jahn ventured upon changing "hæc" into "hic." If "Hæc" is retained, we can but look on it as the old plural nominative feminine for "Hæ," by no means uncommon in Terence and Plautus. But a spice of Mr. Simcox's tenacity of old readings prompts us to do battle for "Phæcasianorum" in the sense of "Gods slow to claim their own," gods who for a time acquiesce in the sacrilegious spoliation of their shrines. The proverb "Dii lanatos pedes habent" comes from Petronius; and Petronius is the authority too for "phæcasium," meaning "a white woollen shoe." It is a sheer guess, but looking at the date of Petronius, and the possibility that a satirist might allude to a current proverb without endorsing its sense of sure silent vengeance, so much as that of slowness and lagging not less involved in "shoes of wool," we may venture to broach it in the absence of other conjectures, probable or improbable. That Mr. Simcox sometimes pushes this preference for the harder reading to a fault may be gathered from his printing at iii. 54, "Si pudor est de se, pulvino surgat equestri," because such is the reading of the scholiast and probably Pithou's MS. instead of the usual manuscript reading "Si pudor est, et de," &c. This, he says with a sneer, is *neater and less vigorous*. In explaining a passage by a few telling English words he is often very successful, as where, at iv. 80, "Omnia . . . tractanda putabat inermi Justitiâ," he renders this portion of the character of Pegasus, "He thought he did his duty in practising justice himself, without doing battle to withstand Domitian and chastise his favourites." This paraphrase of "inermi justitiâ" seems exactly to meet the sense, which is that Pegasus was not of the Judge Gascoigne

stamp, and which is borne out by v. 89, "Nunquam direxit brachia contra Torrentem," and 93, "His armis atque illâ tutas in aulâ." Often, however, we have to find fault in Mr. Simcox's notes with the extreme condensation of his explanatory sentences—a condensation which induces ambiguity, and not unfrequently seems to savour of affectation. For this reason we should prefer in some respects Mr. Escott's Juvenal, which, though a less showy, more matter-of-fact piece of editing, is in the main very sound, workmanlike, and trustworthy. We have already noticed his praiseworthy habit of passing in review all the current interpretations of a hard line or passage, and indicating, where he can help the student, to which of them he inclines. We have noticed that this process is adopted in other classics of Virtue's series, many volumes of which deserve high credit for their sound work and extremely moderate price. We wish we could overlook the one fault of the Juvenal of the series, on which we condole with its very capable editor—its vexatious typographical errors; but this is a drawback which we hope to see remedied. We have lit upon very few mistakes, however trivial, which can be attributed to the editor himself, though he can hardly expect us to endorse his rendering of "suberant" (iv. 60), "approached," or to agree with him in making "Polyxena" (x. 271, note), and not "Hecuba," the widow of Priam who underwent metamorphosis. On the other hand, he has many high virtues as an editor; his "construes" are often very neat—e.g., iii. 114, "Transi gymnasia," "Quit the playgrounds of vice"; iv. 38, "Calvo Neroni," "a bald edition of Nero"; v. 98, "Quod captator emat Lænas, Aurelia vendat," "Something for Lænas, the fortune-hunter, to buy, and for Aurelia, the rich old woman to whom he sends it, to sell." In other passages he shows considerable ingenuity, as where, on x. 8-9, "Nocitura togâ, nocitura petuntur Militiâ," he suggests that "togâ" and "militiâ" are the abstract for the concrete. "Statesman and warrior alike pray for what is injurious"; an interpretation which squares admirably with the illustrations that follow in the text of the satire. At x. 230, where a sketch is given of a helpless old man only able to open his mouth for food to be put into it, "ceu pullus hirundinis," he is surely right in taking "ipse" to refer to the subject—the *impotent old man*, rather than, as Simcox does, to mean "of his own accord."

Very often both the editors whom we have been criticizing agree in their interpretations, and that too where there is plenty of margin to differ. Mr. Escott's introductory matter strikes us as the more useful for the general purposes of the student, and as going over more ground in a style less speculative than that of Mr. Simcox. Both, however, have their value; and though, single-handed, we had rather study the satirist with the ready-to-hand help of the former, it would be unjust to deny that considerable light may be derived, for his dark places, from the more dashing brilliancy of the latter, which does not lack either solid scholarship or critical acumen.

DEAN BOYD ON THE PRAYER-BOOK.*

WE have before now had occasion to refer to that modest and interesting body which, with a delicate appreciation of the attitude of the pious Pharisee in the parable, styles itself the "Christian Young Men's Association." It does not, we believe, very often happen that men of any real mark select this community of model Christians as the depositary of their confidences; nor have they perhaps much encouragement to do so. Some years ago Dr. Vaughan, who was then Head-Master of Harrow, came up to London to deliver a lecture on Cicero before them; but the Christian youths, who were expecting a far racier entertainment from no less illustrious a personage than Dr. Binney "to follow"—as the phraseology of the pithouse would have it—expressed their gratitude for his kindness by such a continuous chorus of groans, hootings, and hisses that it was with great difficulty the lecture could be got through at all. We can quite believe that the Dean of Exeter found a more congenial audience in that city for his lecture on the Prayer-book. Dr. Boyd was well known as a popular Evangelical preacher, first at Cheltenham and afterwards at Paddington, till he was transferred to his present post in the exercise of that admirable discrimination which invariably suggested to Mr. Disraeli those divines who were believed to have least sympathy with the cathedral services as the proper occupants of deaneries. It is highly to the credit of the new Dean that he should have employed his leisure hours at Exeter in the endeavour to acquire some acquaintance with the history of those services in which he is now so frequently obliged to take part. But one may be permitted to regret, for his own sake, that he should not have deferred his laudable attempt to revive the flagging devotion of "the members of the Exeter Young Men's Christian Association" to the Church by a discourse on "the History of our National Prayer-book," till he had got up his lesson a little more perfectly. It is right, no doubt, "to be thankful for sma' mercies," and it is something that an Evangelical dean should have so many civil things to say about the Prayer-book at all. Still there are occasions when the prayer "Save me from my friends" is almost forced from one's lips, and it is possible to praise even "our incomparable Liturgy"

* *The Book of Common Prayer. A Lecture.* By Archibald Boyd, D.D., Dean of Exeter. Exeter: Eland. London: Seeley, Jackson, & Halliday. 1869.

with more fervour than appreciation. The Dean is undoubtedly correct in his opening remark, that "the history of our National Prayer-book is anything but generally understood or known." The question is, whether his lecture is likely to dispel the prevalent ignorance or to deepen it. Of that our readers shall have an opportunity of judging for themselves.

The lecture commences with a studied, not to say stilted, defence of what the writer calls "precomposed," as distinguished from "un-precomposed prayers," chiefly because they are "avowals and assertions of great doctrinal truths"—an admission which High-Church readers may be disposed to make more use of than the Dean would quite relish, considering what sort of doctrinal truths are contained, for instance, in the Baptismal Service. The Dean subjoins an historical argument based on our using the same "prayers which Jerusalem, Antioch, and Cappadocia used," which is apparently a graceful allusion to the "three great Liturgies existing," we are elsewhere informed, in the early Church, "that of Basil, that of Chrysostom, and that of Antioch." We had always supposed there were four great families of Liturgies traditionally ascribed to St. James, St. John, St. Mark, and St. Peter. The Liturgy of St. Peter, though prevailing over the whole Western Church, was too Popish perhaps to deserve even a passing mention, but why are St. John and St. Mark so summarily ignored? The Dean's notion of the early Liturgies is altogether a very singular one. He tells us that "Chrysostom in one of his homilies thus noticed that Prayer in the Communion Service which is called the Bidding Prayer." This rather puzzled us, as "the Bidding Prayer"—which moreover is not a prayer in the Communion Service at all, but a prayer used in Cathedrals and University Churches before the sermon—was introduced by the English Reformers. What could St. Chrysostom, therefore, know about it? On reading the extract from his homily our perplexity was removed, though our amazement at the Dean's language was rather increased than otherwise. It is simply a reference to the Consecration Prayer, or Canon, as it is usually called, in the Eucharistic Liturgy, where, says St. Chrysostom, "we are bid to approach a gracious God, for bishops, for presbyters, for emperors, for kings, for sea and land, and for all the world." The word "bid" has evidently misled Dr. Boyd, but none who had the slightest acquaintance with the mere alphabet of liturgical knowledge could have fallen into so ludicrous a blunder. He is more intelligible, if not more fortunate, in an *argumentum ad hominem* addressed to Dissenters who object to forms of prayer, but do not object "to read or sing the well-known hymn"—we are ashamed to confess we never heard of it before—

Come, Thou Fount of every blessing,
Tune my heart to sing Thy grace.

May we be pardoned for observing that, if this was a fair specimen of liturgical forms, we should prefer on the whole—Antioch and Cappadocia notwithstanding—to do without them? One feels so hopelessly bewildered under a dispensation where fountains undertake the task of tuning, and "hearts" (can it be a misprint for harps?), having first been "tuned," forthwith begin "to sing," that the ritual, if adapted to the worship of the New Jerusalem, seems hardly suited for this fallen world.

But it is time to follow the Dean into his account of the Anglican Prayer-book. He thinks it of course "scarcely necessary to dwell" on the Liturgies which existed in England before the Reformation, from which almost every word of it is taken; for did not "the Liturgy or Mass Service fully represent the super-erogations or doctrinal errors into which the Romish Church had fallen"? So, like St. Peter's, St. Mark's, and St. John's before, the less said or known about it the better. "The abomination stood in the Holy Place; and the cleansing of the Sanctuary which the sixteenth century witnessed necessitated the construction of a Liturgy for the Reformed Church." This is not a very hopeful beginning. But let us come to details:—

The first attempt at a Liturgy in the days of Henry was meagre and unsatisfactory enough. It was the mass book of Rome, with the addition of a few *Collects and Hymns, the Creed, Commandments, and Lord's Prayer*. It was Rome with English additions, and it remained for the son of the first Protestant King of England to improve upon, and to advance beyond the halting steps of his father.

We need not dwell on the very odd description of Henry VIII., who would probably have made short work of any one who dared to call him a Protestant king. But what evil genius prompted Dean Boyd to crowd such a portentous string of elementary blunders into a single line? There was no alteration of the Missal during Henry's reign, except the striking out of one or two festivals. *Collects, Hymns, Creed, and Lord's Prayer*, it had as it always had, and as the Roman Missal has still, though the *Hymns*—which mean, we suppose, certain Graduals and Sequences—were omitted from Edward's Reformed Liturgy. The *Commandments*, as every one knows except Dr. Boyd, were first inserted in the Second Book of Edward VI. We are next informed that "the system of Rome encouraged all to come to the celebration of the High Mass and the participation of the Low." What distinction is intended here? Does the Dean mean that they were encouraged to come to Communion at the Low Mass? Probably he does, for he talks immediately afterwards of the priest "administering Mass to himself." Yet he can hardly object to that. Still more mysterious is his statement that the command not to come to Communion "unless prepared" was "a Protestant usage" introduced by the Reformers. There was a previous rule that persons should not come to Communion without previous confession, which rule the Reformers abrogated. This was the only new

"command" of any sort which they introduced on the matter; and it is at least a very odd way of describing it to call it an order that none should come unprepared. Confession may be a very bad thing, but coming to the Sacrament without confession and coming with preparation are hardly synonymous. It is equally incorrect to say that "the compulsory withdrawal of the people" from the celebration, and "the non-oblation of the elements," were "features" of Edward's First Book, which contained a form for oblation of the elements translated almost *verbatim* from the Latin Missal. And it may be worth noticing as a proof of Dean Boyd's tolerant and charitable temper, that he considers Elizabeth to have "compromised the independence of the nation" by striking out of the Litany the edifying petition inserted under Edward—which by the way he misquotes—"From the Bishop of Rome and all his detestable enormities, Good Lord deliver us."

It was not of course to be expected that an Evangelical lecturer would miss the opportunity of delivering his testimony on "the Eucharistic vestments," in discoursing on the Prayer-book. But we were hardly prepared for Dean Boyd's very remarkable method of disposing of the difficulty. After quoting the too famous Ornaments Rubric, he first proceeds, by a piece of legerdemain which utterly baffles our comprehension, to prove that "the second year of Edward VI."—when the vestments were worn—clearly means the last year of Edward, when they had been forbidden. And then he adds that "if any doubt on that point remained"—as we humbly submit is certainly the case—it would be dispelled by an injunction of Bishop Ridley's to his clergy against "showing the Sacrament openly or making any elevation thereof," which is very like arguing that an order not to put up your umbrella involves a prohibition to put on your coat. After this specimen of reasoning, we are not surprised that the Hampton Court Conference, which tells very little for the Dean's view of things, is dismissed in a few unmeaning sentences. The Caroline revision cannot of course be quite so easily passed over with a wet sponge, and here accordingly the real point of the question is simply merged in a maze of grandiloquent verbiage. Students of English history will be interested to learn that "the rebellion which laid in the dust the throne, the sceptre, and the mitre," was originally due, not to ship-money, not to the excess of royal prerogative, or the growing power of the Commons, or any of the other causes to which historians have usually traced it, but to the "suspicion that the mass was coming back on England" under Laud's auspices. The Savoy Conference is dealt with at some length, and many ingenious reasons are given to show why no concessions were made to the Puritans, and that the changes actually made were nevertheless in a Protestant direction instead of the reverse. On this latter point the lecturer's argument is not easy to follow. We fail, for instance, to see any important difference, or indeed any difference at all, between the sick man being ordered "to make confession," and "to be moved to make confession"; if anything, the latter direction seems the stronger. Nor is it easy to see how the doctrine of absolution is affected by the priest being directed to absolve him "if he humbly desire it." Does Dean Boyd suppose the absolution of unwilling subjects to be part of the Romish doctrine? He is still less happy in urging that "the general confession of the Communion Service was to be made, according to the former Rubric, by the priest himself, but, under the altered one, by one of the ministers," as an example of Protestant tendencies, for in this point the altered Rubric is a return to the direction of the Roman Missal. These are mere quibbles. But we have a much more serious complaint to make of the remark which follows, telling us that "to dispel the idea that any adoration of the elements was implied in the act of kneeling," the Black Rubric was re-introduced by the Caroline revisionists. Dean Boyd had referred to this Rubric, at its first introduction under Elizabeth, and for once correctly, as a protest against "an essential presence of Christ's actual flesh and blood." He can hardly be unaware that when the Rubric was restored in 1662 the word "essential" was struck out, and "corporal" substituted for it; yet of this he drops not the slightest hint, though he must know that High Churchmen, rightly or wrongly, attribute a crucial importance to the change. They may be mistaken in their view, and it was open to the Dean, if he so pleased, to insist that they are. What was not open to him was to pass over in silence a fact which, *prima facie* at least, seems to destroy the force of his argument. It is a minor indication of the same spirit that he makes no reference to several additions and alterations introduced at the same time into the Communion Service, none of them perhaps very important in themselves, but all pointing in a retrograde direction as contrasted with the Second Prayer-book of Edward VI.

We have been obliged to find much fault with Dean Boyd's lecture, which is indeed little else than a catena of blunders and bad logic from beginning to end. On one point, however, he seems to us to have spoken very sensibly, and as the Act of Uniformity has been so liberally abused of late from very opposite quarters—Dean Stanley, if we remember right, styled it "atrocious"—it may be well to recall people's minds to the simple facts of the case, which are stated in the following passage impartially enough:—

As it was, the Act went forth requiring "the assent and consent of Ministers to all contained in the Book;" men being granted to the 24th August to make up their minds as to giving or refusing their adherence to it. It was the severity of this measure which ejected 2,000 from their preferments. A harsh and severe measure surely, for it barely allowed the parties most concerned time to study and compare with their own consciences, the Book appended to the Act. Yet, it ought not to be forgotten, that several years before, the intolerance of the Commonwealth cast the

Episcopalian Ministers out of their houses and offices. If the Nonconformists were ejected by the stringency of the Act of Uniformity from homes and parishes, it should be remembered that an answer is due to the question "How did they come there?" And, never must we lose sight of the fact, that the Act of Uniformity was not an ecclesiastical, but a political measure, for it was not passed by Conference or Convocation, but by the representatives of the people in Parliament assembled.

THE GIRLS OF FEVERSHAM.*

MRS. ROSS CHURCH amply redeems the pledge she gives in her dedication, and we freely confess that, from her first page to her last, there is not a line that can be fairly called sensational in any sense of the word. We doubt, indeed, if situations the most thrilling could have awakened in us anything more than a languid desire that their victims might have a speedy and happy release. As it is, the tale is eminently uneventful, and its characters, so far as we can trace their features at all, are extravagantly commonplace. We know that rural felicity has its shady side, and that what poets sing may be terribly dull when translated into prose. Feversham, within a ride of Cromer, and consequently beyond the reach of railways, was likely to be especially so; but why reproduce it in its realistic monotony? Many a sweet flower, we are aware, is born to blush unseen, and the author might have found in many a parochial belle the materials for an enchanting study. But really we think she would have exercised a wise discretion in leaving the Girls of Feversham to waste their fragrance on their desert air. With a joint-stock company of half a dozen heroines, we may look for loveliness in plenty, and love of a sort we have in abundance. But although the author speaks or hints of unsuspected depths of tenderness, wherever we turn we seem to see to the unromantic bottom of some very shallow soul, with nothing more exciting than a ripple stirring on the surface. The author evidently does not care, or does not dare, to grapple with and analyse a subtle emotion or an earnest passion. She leaves us to infer that they are there, or have been there, by sketching a soured mind or a wasted body, like the child who has to write a name under the animal he aspires to depict. As the ideal of an inflammable neighbourhood, the conception of Feversham is good and bold. Every one under five-and-fifty falls in love with one or more persons, as the case may be, generally at first sight and necessarily often at cross purposes.

The Girls of Feversham, strictly so called, are, we presume, the daughters of Mr. Ripley, a wealthy gentleman-farmer. Although pretty, they are very unattractive, but this is perhaps rather their misfortune than their fault. They have grown up motherless, and their father lets them do very much as they like; he gives them the run of his stable and orchards, and their chief pleasures seem to be early dinners and heavy teas, with razzias on the fruit-trees between times, and an occasional ride or game at croquet, to correct, as we presume, the effects of these indiscretions. He vetoes strictly anything like intellectual pleasure, and denies them even an occasional box from Mudie. He is queerly inconsistent in his parsimony, for he grudges a tallow candle, while he places a groom at their disposal when they choose to ride. Their bodies thrive while their minds run to seed, and the system makes a trio of vapid hoydens. Their neighbour, Miss Pelham, is the paragon of the book, and has had many more advantages. She is only daughter to Admiral Pelham, a landed proprietor, and extremely highly connected. Were she not presented as a model of ladylike refinement, we should have said her style of talk verged on the vulgar, or at least that it would have been more in place in the mouth of one of her father's midshipmen. When she does not address him as "Old boy" or "Dear old boy," she always speaks of the *pater*, a word singularly disenchanting in the mouth of a girl. When, in the middle of the story, the Admiral commands her somewhat arbitrarily to break off her relations with the Ripleys, on the ground of their not being fit companions for her, we only think it might have saved some deterioration of manner had he done so earlier. When his daughter objects that her friends are "perfect ladies," we cannot help questioning whether she is much of a judge. Mary Pelham, we should say, is one of those girls one not unfrequently meets, who queen it in the family circle where they are quite at their ease, and accustomed to have their pertness accepted as wit and their noisy laughter as humour, and who are in a chronic state of blushes and stuttering when taken out into society. The fifth and funniest of the charmers of Feversham is her relation and guest, Rosalind Marsh, who comes down to the country from the town with manners as artificial as her person. She brings with her dark and terrible experiences of life, which find vent in strange innuendoes and fragments of cynical philosophy that suspiciously resemble plagiarisms from novels like the *Girls of Feversham*. She bursts on the congregation at the village church in a gigantic *chignon* and an invisible bonnet; powders, paints, and traces veins on her forehead; has bold manners and bolder eyes, which she uses with a freedom that might snare boys, but which would, we should have supposed, send a man of sense or of the world shuddering away. She is a chartered heart-breaker, laying herself out to win hearts only that she may throw them aside. No fish are too paltry for her nets. Her first and youngest victim at Feversham is Corney Ripley, a shy lout of a boy whom she makes fierce love to at first sight, and who ere long snatches nearly unprovoked a kiss from her lacquered lips. Numbers two and three are

Messrs. Shawe, senior and junior, the parish clergyman and his son. Mr. Shawe the elder is presented as a thoughtful and earnest Christian, who rescues Mary Pelham later from the toils of Ritualism, probing the wounds love has left in her bleeding heart, with the conscious courage of a priest who knows that his tenderness and elevated sympathies are purely professional, and not to be mistaken for anything else. He nurses a life-long sorrow of his own too, and, having killed his wife by a melancholy accident, expiates this involuntary crime by undying regret; nevertheless, the chignoned and powdered apparition has power to cast a flood of sunshine on the chastened gloom of his soul, and at his first interview with Miss Marsh he indulges such badinage as this:—

"I am afraid Mr. Shawe will vote me a lost sheep," said Rosalind Marsh, bringing her wonderful eyes to bear upon the rector's face.

"One that would well repay the trouble of seeking, at any rate," he replied, as he thought that he had never seen such eyes in the world before.

The enchantress who lures the melancholy rector into pretty speeches at their first meeting casts her spell simultaneously over his son. Not having heard the tone in which his venerated parent addresses their common idol, he congratulates himself on the paternal partiality which the rector displays for her, and counts on his approval and co-operation in forwarding his own wishes. Tossing on a sleepless pillow, he overhears his father at his midnight orisons, and in them he catches the name of Rosalind. In a fervour of gratitude he has sat up in bed, preparatory to springing out of it into his father's arms, when the context that comes to his ears changes him to a statue, for he learns that his father is wrestling in his own behalf. A very pretty kettle of fish Miss Marsh has made in that household. The only advances she discourages are those that seem best worth encouraging. Her reasons we are left to guess at, for principles are not likely to stand in the way of the vengeance she has vowed on all males, and she could best have served her friend by exposing the want of principle of her friend's lover. Lord Augmering has come down to the Admiral's as the betrothed of his daughter. It puzzles us at first whether this terrible Don Giovanni is intended for a wolf in a donkey's hide or a donkey pure and simple. His cool audacity augurs the one, his simplicity and want of manner the other. The Admiral's house must have been Liberty Hall, and its motto *honi soit qui mal y pense*. The very evening that the family return home, bringing his lordship with them, that gentleman leaves his host, who is also a smoker, and goes out to enjoy a cigar in the grounds. There he meets the youngest Miss Ripley on the prowl, and they proceed immediately to hot flirtation. That over, instead of hurrying back in the guiltiness of his conscience to pay redoubled attentions to Miss Pelham, he "stands for a quarter of an hour chaffing a rosy-cheeked milkmaid who was loitering by the poultry yard." Although both scenes pass close to the house, and it may be imagined many a pair of eyes must have been inquisitive enough about their young lady's lover, he neither fears nor suffers detection. He does not sparkle in his talk; but when lovers of any sort are rare, and titles unheard of, smiles are lightly provoked. The following is one of the gems of the dialogue:—

"Suppose what?" said Lord Augmering; "that I should eat you?"

"Oh no," smiling at the idea, "but suppose some one should see?"

Finally his weak flirtation with Alice Ripley, carried on with much embracing and kissing, in which he means neither good nor evil but is the mere creature of circumstances, ends in the elopement that yokes him with a wife who in brains and virtue is every way worthy of her husband. The elopement, with the incidents that prelude it in the Ripleys' house, is the most artistically dramatic scene in the book. Alice Ripley, who has as little heart as head—and that is saying a good deal—plays her simple and successful plot to abstract the door-key, which is kept in a basket in her sister's room. From Scott's *Abbott* downwards the abstraction of keys has been a favourite incident with novelists, but we must give Mrs. Church all credit for ingenuity. Had it been by a man, we should have said the sketch bordered on the sensuous. Enter Alice with "her robe de chambre thrown over her nightdress," and "without stockings too," as her sister maternally remarks. "Kicking off both her slippers into the air, and throwing her dressing-gown upon the bed . . . she flew to the other end of the apartment, and holding out her flowing nightdress in her hands, commenced to dance before her sister." She enacts the pet of the ballet, Salome dancing before Herod, &c.; and it is while Alice is yet pirouetting as Salome, "with flushed face and white shoulders, off which the nightdress had partly fallen," that the maid who is her accomplice steals the keys. We thought at first that these bacchanalian *tableaux* had been symptoms of hysterical excitement on the eve of the child's leaving her family. They turn out, however, to have been cold-blooded guile, and so she must have been what Mrs. Church gives us no reason to suppose elsewhere, not merely a fool but a monster. Alice Ripley having carried off Miss Pelham's lover, the latter young lady takes to wearing the willow with a smiling face and an aching heart. For change of scene she leaves home with a cousin, who is sad-faced and resigned, and of course also the victim of misplaced attachment and designing men. Mary, taking refuge in Ritualism, goes as far as confession. She erects a private altar, which she drapes in "red petticoats," and is asked scandalous questions, and answers them in humble faith. If Mrs. Church's novel has an object, it is the laughing down of Ritualism; but we question whether this exceedingly lightly-armed auxiliary will scatter much dismay in the ranks of the ceremonialists. While Miss Pelham is soothing her pains with the distractions and consolations of Anglo-Romanism,

* *The Girls of Feversham*. By Florence Marryat (Mrs. Ross Church), Author of "Nelly Brooke." 2 vols. London: Richard Bentley. 1869.

her friend and fellow-sufferer, Miss Ripley, having nothing of the kind to fall back on, has let her mind prey upon itself. She and young Mr. Pelham are desperately in love with each other. We see or hear so little of the growth of their attachment, that really we cannot be fairly called on for more than a very general sympathy. The stern parents on either side have quarrelled and forbidden communication; Ursula wasting to a shadow, and the Admiral, when he happens one day to visit at the farm, is intensely shocked at the change he sees. We fear that either he or Ursula must have sadly neglected their religious duties, or, worshipping as they did in the same little church, he could hardly have escaped perceiving it before. However, it is evident that a shock of the sort was necessary to shake his sternness and intense family pride. It has the desired effect. He softens, and straightway writes for his son, who comes, cures, and marries, and the curtain drops on at least one happy couple. Unluckily they are the pair whose concerns we are supposed to take the least interest in, and their good fortune does not recompense us for the wretched *fiasco* which all the others make of it. We surmise that about now Mrs. Church had got thoroughly tired of her personages, and decided on cutting a three-volume novel down into two. At least that is the most charitable way of accounting for her impotent conclusion. They are all disposed of summarily and abruptly in a couple of pages, and by an imaginary dream. Mary Pelham is the heroine, if any one is, and the author dismisses her and closes the book thus:—

But will she love again?

For my own part, I see no reason why she should not.

Hearts are seldom the worse and often the better for knowing what it is to have been sorely wounded, and to have healed again from the force of their own healthy organization.

And as for a husband, they certainly are not plentiful at Faversham, but Mary Pelham might go farther and fare worse than Lucien Barrington Shaw.

Or than Mr. Noakes, or Mr. Styles, or any one else. But considering that Miss Pelham and Mr. Shawe have never shown the slightest approach to mutually tender feelings—that, on the contrary, each has been represented as passionately in love with some one else—we must say that we feel we are treated cavalierly. We have a right to protest against Mrs. Church's palming off upon us this *torso*, beautiful as it may be, as a finished work of art.

KONEWKA'S SILHOUETTES OF THE MIDSUMMER NIGHT'S DREAM.*

THE Germans, it has been said, are better acquainted with Shakespeare than we are. Long ago they possessed three capital versions of the poet's plays, while as for "their criticisms," writes Mr. Carlyle, "no such clear judgment or hearty appreciation of Shakespeare's merits has ever been exhibited by any critic of our own." In like manner it may be said of the work before us, that few if any of our artists have so nicely discriminated the poet's meaning, or given to his characters such artistic embodiment. It has been prettily put that poetry possesses a "garment," a "body," and a "soul." And Germans, whether critics, commentators, or artists, are usually presumed to have much of the transcendental quality which Mr. Emerson designates as the "over-soul." Certainly Herr Konewka's four-and-twenty designs are instinct with poetry, both in thought and form. As to the "garment" of pictorial art they are somewhat scanty, as to the "body" they are ideal in type, and as to "soul" they are, to use a term somewhat repulsive to plain English speech, eminently "aesthetic." The Germans prove themselves good translators, whether the language they use be verbal or pictorial; they are endowed with a certain metaphysical intuition of mental conditions; they are able to throw themselves as it were into national attitudes, to realize historic situations. Speaking generally, they appreciate the conditions of genius, and place themselves readily in the position of great minds when in the act of creating. Thus men like Goethe, Schiller, and the brothers Schlegel were able to bring vividly before the imaginations of their fellow-countrymen scenes in the national drama of England, and to reproduce in the German tongue poems which have long lived in the literature of our own people. We do not pretend to assert that Herr Konewka, of whom we have hitherto known little or nothing—and whom we may possibly be mistaken in assuming to be a German by birth, though his art is distinctly German—will by the work before us win a position side by side with the illustrious men just named. But the above recital may at least indicate how the artist can best be appreciated. Thus these illustrations of the *Midsummer Night's Dream* come as the vital issue of preceding and existing conditions; they are the natural product of that love of Shakespeare, that aesthetic culture, and that compound of abstract form with concrete character, which have long marked the German intellect.

These twenty-four "silhouettes," printed in jet black upon grey toned paper, are simple in composition and pure in outline as the black figures on yellow grounds in Etruscan vases. Seldom do the compositions comprise so many as even three characters, and nearly half of the entire series is set apart to a single figure, such as Puck, Pyramus, Hermia, Helena, Titania, &c. We need not point out that an art thus circumscribed in its range needs to be little short of perfect after its kind. Accordingly, it has been the aim of the

artist to make the forms pure as the Greek, the lines harmonious as the melodies of Pan, the execution delicate as on antique gems. Yet the spirit of this modern art is far from the antique, and distant too from Shakespeare; it has little of the unconscious simplicity of the one, or of the rude unsophisticated nature of the other; it is infused with the prettiness of romantic schools, with the coquetry of fashion; it seeks the fascination, and at the same time falls into the affectation, of Canova's manner. Thus much, at any rate, may be urged against any pretence to absolute perfection. Likewise objection may be fairly taken to the costume adopted. Herr Konewka's costume can be best excused on the score of a pleasant compromise between European petticoats and primæval nudity; the artist seems in fact to have secured the joint advantages of these distant, and heretofore irreconcilable, conditions. And indeed a deliberate outrage upon strict classic costume may perhaps be forgiven when dresses had to be provided by our eminently æsthetic costumier for "Bottom the Weaver" and "Snug the Joiner." Still it were well to remember that the Theseus of Shakespeare is usually identified with the Theseus of Phidias. The criticism, however, were merciless that would judge any living artist by a Phidian standard. Yet, even as to drapery, any modern painter might feel himself fortunate were he permitted to take for his pattern the famed Elgin frieze, which displays the most perfect reconciliation between dress and the human form, the one enhancing the beauty and majesty of the other. Herr Konewka, for reasons best known to himself, has not seen fit to adopt the Phidian treatment, though obviously the bas-relief manner might serve as a fine and close precedent for silhouette drawing. Yet, on the other hand, we need scarcely say that these designs do not sink to the bathos of what in London is known under the name of Shakspearian revivals. We repeat that Herr Konewka is content with a compromise; and Shakespeare himself sought, through bold and unhesitating compromise, freedom for genius to do whatever seemed best. The utmost that the strictest of critics have a right to demand may be that the illustrator of a poet who ignores "the unities" shall do his best to reconcile discrepancies and to bring together into fair pictorial keeping scattered materials, and chronologies and styles somewhat regardless of historic congruity. Herr Konewka is right to be cosmopolitan; he is wise to render his art at once concrete in character, and abstract in ideal form; he manages to make things pleasant all round, so that his anatomies will not provoke protest from science nor his draperies from art. A happy concord is certainly brought about somehow between the human form, the dramatic action, and the poetic conception. The compositions hold well together, not as forced contrivances, but as free creations. Thus the praise which Mengs bestowed on Raffaele may be transferred to Konewka:—"There is a cause for all his folds, either in their own weight, or in the motion of the limbs. We can often tell from the former what has been the previous attitude of the latter. We can see from these folds whether a leg or arm, previously to its movement, was in a backward or forward posture; whether a limb had been, or was in the act of being, straightened, or whether it had been straight, and was being contracted." The artist has certainly striven, and that successfully, to suggest through his draperies strong action in muscle and swift motion in limb. His figures float in air, and the point of a toe tells where they may alight on earth.

The *Midsummer Night's Dream* is a drama difficult to illustrate. Mrs. Jameson says that "the attempt to condense into marble these light, evanescent, quaint creations is better avoided; we feel that a marble fairy must be a heavy absurdity. Oberon and Titania might perhaps float along in bas-relief; but we cannot put away the thought that they have reality without substantiality, and we do not like to see them, or Ariel, or Caliban fixed in the definite forms of sculpture." Yet in the studios of Rome we recall few more popular works than Miss Hosmer's figure of mischief-making little Puck seated on a mushroom. And, at all events, Mrs. Jameson's objections scarcely extend to painting. Yet the difficulties, as we have said, are great; for, to quote from Lessing's *Laocoon*, "the poet is as far above the painter as life is above the painting." "The musical picture which the words of the poet present in one instant of time cannot be translated into another language." Painting is silent poetry; it is life struck dumb and motionless; the deed is arrested in the doing, the action knows of neither before nor after. The *Midsummer Night's Dream* is as a fantasy flowing in one continuous stream, translucent, sparkling, ever changing; or as a gossamer web which a breath might blow away. There is no scaffolding in this aerial structure upon which the artist can build. This fairy world is nothing more substantial than an arabesque coloured by imagination; the butterfly that flits from flower to flower cannot be more light of wing or fugitive in life. The whole poem is transient as twilight, evanescent as morning dew. The pencil of the artist cannot arrest the vision ere it dissolve into thin air; such musical notes when put upon paper are frozen; the Æolian harp cannot be touched by the finger, but only by the breezes. All this would seem to indicate that Shakespeare's drama, described as "the most extraordinary combination of the most dissimilar ingredients," is simply unpaintable. Yet may we remember that to its inspiration we owe at least one poem-picture, Sir Edwin Landseer's *Midsummer Night's Dream*.

That it needs a poet to translate a poet, is a common aphorism; to which may be added, as a corollary, that it needs a poet to illustrate a poet. Herr Konewka, as an illustrator, is in possession of the poetic sense. By simple outlines he kindles imagination, and transports the spectator into the world of the poet's fancy. Thus silhouettes of Titania, Ariel, Bottom, no

* *A Midsummer Night's Dream*. By W. Shakespeare. Illustrated with Twenty-four Silhouettes by P. Konewka. Woodcuts engraved by A. Vogel. London: Longmans & Co. Heidelberg: Fr. Bassermann.

sooner meet the eye than memory awakens consonant associations, and the ear, as it were, becomes conscious of the rhythm of verse. Such happy relationship between poetry and painting has been compared to amicable arrangements subsisting between two neighbouring kingdoms; slight aggressions or reprisals may occur on frontier lines, but mutual forbearance brings in the end peace through compromise. Herr Konewka's territory is indeed so narrow that small compensation might satisfy. Still, if the worst came to the worst, the artist might stand on his own merits; his art is good as art, his compositions satisfy eye and mind, even though driven to divorce from the poet's text. The painter's reading is free rather than literal; his work is not so much a prose transcript as a rhythmical paraphrase. Thus the rendering gains, as did Coleridge's translation of Wallenstein, the merit of an independent work. Certainly Konewka has got rhythm into his forms, and thus do these figures respond to the music of the verse. Yet has the many-sided Shakespeare here paid for the privilege of illustration the penalty of art mannerism; the universality of the poet's creations has been narrowed almost to a nutshell.

The romantic classicism of the artist's style may be best understood by comparison. Thus his figures hold relation with designs on Greek vases, with this difference—that classic severity is left out, and soft romance thrown in. Again, it will easily be understood that between Konewka and Flaxman there is somewhat in common; in the compositions of each alike we recognise grace in line, beauty in form, and special delicacy in treatment of the nude. Stothard, who found for his pencil congenial work in the illustration of Shakespeare, belongs of course to the same company, though lack of training compelled him to shop short in weak elegance and pleasing grace. John Gibson, yet another of our artists, allied himself by bas-reliefs, and especially by his design of "the Marriage of Psyche and Cupid," now before us, to this school of studied form, proportion, symmetry. And from the extremes of ancient and modern art the transition becomes of course easy to Raffaele, the happy mean, as seen in frescoes in the Farnese Palace—the brightest and best of all translations of poetic thought into pictorial form. Then, passing to Northern nations, analogies might be drawn with bas-reliefs of Thorvaldsen or with Frölich's supremely lovely illustrations of Cupid and Psyche. In the German mind, indeed, the classic story of Cupid and Psyche, the Teutonic *Nibelungen Lied*, and the Saxon *Midsummer Night's Dream*, seem, through consanguinity of genius, to hold fellowship. Certainly there is much in the character and complexion of the German intellect akin with the fancy-woven drama of Shakespeare. And Mendelssohn, years ago, in the delicate fligree and gossamer tissue of his music, as now Konewka in these beautiful designs, confessed to the spell of the *Midsummer Night's Dream* on the German imagination.

NOTICE.

We beg leave to state that we decline to return rejected communications; and to this rule we can make no exception.

The SATURDAY REVIEW is duly registered for transmission abroad.

The publication of the SATURDAY REVIEW takes place on Saturday mornings, in time for the early trains, and copies may be obtained in the Country, through any Newsagent, on the day of publication.

Nearly all the back Numbers of the SATURDAY REVIEW may be obtained through any Bookseller, or of the Publisher, at the Office, 38 Southampton Street, Strand, W.C., to whom all Communications relating to Advertisements should likewise be addressed.

Cloth Cases for Binding all the Volumes may be had at the Office, price 2s. each. Also, Reading Cases, price 2s. 6d. each.

THE SATURDAY REVIEW

OF

POLITICS, LITERATURE, SCIENCE, AND ART.

Price 6d. unstamped; or 7d. stamped.

CONTENTS OF No. 702, APRIL 10, 1869:

The Budget.	
Mr. Mill on Endowments.	Lord Stanley on Politics.
The Debate on the French Budget.	Irish Loyalty.
Bankruptcy Reform.	Benjamin Higgin.
Self-Portraiture.	
Dovecot.	Report of Commission on Trade-Unions.
Lord Stanley and the Glasgow Students.	The Clergy of a Dissendowed Church.
Married Women's Property.	Volunteer Soldiers and their Critics.
The Guardianship of National Monuments.	
Denominational Education.	A New House of Commons.
Life of Ravignan.	
Correspondence of Napoleon I.	Athens and the Mores.
Harry Egerton.	The Euphrates Valley Route.
Juvenal.	The Girls of Pevenham.
Konewka's Silhouettes of the <i>Midsummer Night's Dream</i> .	

London: Published at 38 SOUTHAMPTON STREET, STRAND, W.C.

ADVERTISEMENTS.

HOLBORN THEATRE ROYAL.

Sole Lessee and Manager, BARRY SULLIVAN.
This Elegant Theatre will RE-OPEN on SATURDAY, MAY 1,
For the Performance of the Highest Class of
DRAMATIC LITERATURE.

MR. CHARLES DICKENS'S FAREWELL READINGS.—

LAST READING but SEVEN on Tuesday Evening next, April 13, when he will read "BOOTS AT THE HOLLY TREE INN," "SICKS AND NANCY" (from "Oliver Twist"), and "MRS. GAMP." Seats, Stalls, 2s.; Balcony, 1s.; Admission, 1s.—Tickets at Chappell & Co.'s, 50 New Bond Street.

FRENCH GALLERY, 120 Pall Mall.—The SIXTEENTH ANNUAL EXHIBITION OF PICTURES, the contributions of Artists of the French and Flemish Schools, is NOW OPEN.—Admission, 1s. Catalogue, 6d.

SINAI, EGYPT, the ALPS.—An EXHIBITION OF DRAWINGS and PAINTINGS by ELIJAH WALTON.—Pall Mall Gallery, 48 Pall Mall (Mr. W. M. THOMPSON'S), from Ten till Six. Admission (including Catalogue), 1s.

THE LAWRENCE GALLERY, 168 New Bond Street, W.—the collected Paintings, Water-Colour Drawings, Sketches, &c., of the late GEORGE H. THOMAS, kindly lent by Her Majesty the Queen, H.R.H. the Prince of Wales, and others.—is NOW OPEN, from Ten to Six.—Admission, 1s.

ROYAL LITERARY FUND.—The EIGHTIETH ANNUAL DINNER of the Corporation will take place in Willis's Rooms, on Wednesday, May 5; the Right Hon. Lord STANLEY, M.P., in the Chair. The Stewards will be announced in future Advertisements.
4 Adelphi Terrace, W.C. OCTAVIAN BLEWITT, Sec.

THE SOCIETY for the PROPAGATION of the GOSPEL in FOREIGN PARTS.—On Tuesday, April 27, the ANNUAL MEETING will be held in St. James's Hall, Piccadilly, at Half-past Two o'clock in the Afternoon. His Grace the Archbishop of CANTERBURY, President of the Society, in the Chair. Tickets of Admission will be ready One Week previously.

PHYSIOLOGY.—KING'S COLLEGE EVENING CLASSES.—The SUMMER COURSE, by J. BURNEY YEO, Esq., M.B., commences on the 14th inst.—For particulars, apply at the College Office.

UNIVERSITY COLLEGE, London.—TUESDAY EVENING LECTURES.—The FOURTH LECTURE of the SERIES will be delivered on April 13, at 8.30, by the Rev. J. E. THOROLD ROGERS, M.A. Subject, SIR ROBERT WALPOLE.

The Subsequent LECTURES will be as follows:
Fifth Lecture, May 11, by Professor T. H. KEY, F.R.S. Subject, SOME LEADING PRINCIPLES IN ETYMOLOGY.
Sixth Lecture, June 8, by MICHAEL FOSTER, B.A., M.D. Subject, ORGANS AND FUNCTIONS: the Relations of Vital Work to Anatomical Machinery.
The Tickets will admit either Ladies or Gentlemen, and may be obtained at the Office of the College, price 2s. 6d. each. The Proceeds will be paid over to the Fund now being raised for erecting the South Wing of the College.
April 1869. JOHN ROBSON, B.A., Secretary to the Council.

THE WITS OF ST. STEPHEN'S.—Mr. J. C. EARLE, B.A., will deliver, for the Third time, his very successful Lecture on THE WITS OF ST. STEPHEN'S; or, Humour and Fun in Parliament House, at the Hanover Square Rooms, on Tuesday Evening, April 13, at Eight o'clock. Admission, 1s.; Reserved Seats, 2s. 6d.; Stalls, 5s.—Tickets may be obtained at Messrs. Chappell's, 50 New Bond Street.

HYDE PARK COLLEGE for LADIES.

Classes conducted by Jules Benedict, Signor Garcia, Miss Maria Harrison, Dr. Heilmann, Madame Michon, J. Radford, Esq., A. Roche, Esq., H. D. Rowe, B.A., Mrs. Street, Signor Travanti, W. C. Thomas, Esq., J. Mac Turk, W. Moore, Esq., Captain Osborne, Signor Volpe.
JUNIOR TERM begins April 15.
SENIOR TERM begins April 29.
Apply for information, &c., 115 Gloucester Terrace, Hyde Park.
Drawing Pupils may be Candidates for the South Kensington School Prizes.

KENSINGTON COLLEGIATE SCHOOL, 39 Kensington Square (close to Kensington Gardens and to a Station of the Metropolitan District Railway), affords BOYS a thoroughly good Education, at Twelve, Ten, or Eight Guineas per annum, according to age and requirements. Term begins April 26.—For Prospectus, apply to Mr. NASH, the Head-Master.

TOR CREST HALL, Warberry-Hill, Torquay, for the SONS of Noblemen and Gentlemen, under the Rev. T. R. R. STEEDING, M.A., sometime Fellow and Tutor of Worcester College, Oxford, First and Second Class Classics, Law and Modern History, and formerly Tutor and Assistant-Master at Wellington College. The age of Pupils at the time of admission should be between Ten and Fifteen. In the Domestic arrangements the Pupils are treated in every respect as Members of the Family. Fees—under Fourteen, 150 Guineas; over Fourteen, 200 Guineas.

HARROW.

PREPARATORY SCHOOL.

Head-Master—Rev. C. H. TANDY, M.A.
Annual Scholarships tenable in the Public School.
The School will Reassemble on Wednesday, April 14.

GLOUCESTER HOUSE, The Elms, Clapham Common.—Rev. G. ELLIOTT, B.A., receives a limited number of BOYS to be prepared for the Public Schools, Army, Navy, and Civil Service Examinations, &c.—Terms, 400 and 470 per annum.

CIVIL SERVICE and ARMY.—Mr. W. M. LUPTON (Author of "English History and Arithmetic for Competitive Examinations") has GENTLEMEN preparing for all Departments of both Services.—Address, 15 Beaufort Buildings, Strand.

THE INDIAN CIVIL SERVICE EXAMINATIONS.—A CAMBRIDGE WRANGLER (Five Years in the Bengal Civil Service) teaches the BENGALI, HINDUSTANI, and PERSIAN LANGUAGES.—Apply, by letter, to B.C.S., Post Office, Temple Bar.

PRIVATE TUITION for OXFORD.—An OXFORD M.A., Rector of a small Country Parish near Oxford, has ONE VACANCY for a PUPIL to prepare for Matriculation. Number limited to Six. Satisfactory references. Terms, 150 Guineas per annum.—Address, Rev. A. W., Ch. Ch., Oxford.

ORPHAN WORKING SCHOOL, Maitland Park, Haverstock Hill, N.W.—Instituted May 10, 1756.
FOR ORPHAN AND OTHER NECESSITIOUS CHILDREN.

Treasurer—JOHN KEMP WELCH, Esq.
Bankers—LONDON JOINT-STOCK BANK, E.C.
271 Boys and 130 Girls—Total 401—are in the Schools.
They are Educated, Clothed, and wholly Maintained from 7 until 14 or 15 years of age. The Girls are trained for service. The Education is thorough and unsectarian. The average cost per Child is under £21. The cost of the Establishment £10,000, for three-fourths of which it depends upon Voluntary Subscriptions.
CONTRIBUTIONS will be thankfully received by
Office, 56 Ludgate Hill, London. JOSEPH SOUL, Secretary

THE ROYAL INFIRMARY for CHILDREN and WOMEN, Waterloo Bridge Road. Instituted 1810.—The Sufferings of poor helpless Children from Disease and Poverty are such as to call forth the utmost sympathy and consideration of the Humane and Charitable.
This useful Hospital, which has done so much for the relief of increasing numbers of these poor little Sufferers, urgently needs the support and generous assistance of the Benevolent.
CONTRIBUTIONS are earnestly solicited.
Bankers—MORRIS, FULLER, BARNBURY & Co., 77 Lombard Street; and Messrs. COVAT & Co., Strand.
180 Waterloo Bridge Road, S. CHARLES J. F. BENTON, Secretary.

INDIAN and HOME CIVIL SERVICE, the LINE, &c.—
A TUTOR, of great experience and success, has now several VACANCIES. He will guarantee that every Pupil under his tuition will pass the above Examinations with credit. References to successful Pupils.—Apply to M. W., 46 Regent Street, W.

ENGINEERING, TELEGRAPHIC, and FOREST SERVICES OF INDIA.—Candidates for these Examinations are specially prepared at the HARTLEY INSTITUTION, Southampton.—Address, THE PRINCIPAL.

ARMY EXAMINATIONS, &c.—The Rev. M. A. BARNARD (Camb.) receives THREE PUPILS into his House. Passed several for Army, India, Universities, &c. Near London. Drawing Master, &c.—Margaretting Vicarage, Ingatestone.

FOLKESTONE.—The Rev. C. L. ACLAND, M.A. of Jesus College, Cambridge, and Mr. W. J. JEFFERSON, M.A. of Lincoln College, Oxford, late Principal of the Eghamstone Institution, Bombay, prepare PUPILS for the Indian Civil Service and other Competitive Examinations.—Terms and references on application.

PREPARATION FOR PUBLIC SCHOOLS.—The Rev. G. F. WRIGHT, M.A., late Fellow of C. C. C. Cambridge, and Senior Assistant-Master of Wellington College, formerly Assistant-Master at Shrewsbury School, receives BOYS from Nine years of age. Large House, with 17 acres of Playground, One Mile from Rugby. A list of References—including the Rev. Dr. KENNEDY, Canon of Ely, Regius Professor of Greek, Cambridge, formerly Head-Master of Shrewsbury; Rev. Dr. BASSON, Master of Wellington College; Masters at Rugby, and Parents of Boys—sent on application. Terms, inclusive, under Twelve, 28s; over Twelve, 410s.—Overland, near Rugby.

CONTINENTAL PREPARATION for the ARMY, NAVY, CIVIL SERVICE, INDIAN, TELEGRAPHIC, &c.—The Rev. A. F. THOMSON, B.A. Oxon, Chaplain of Atrancha, France, Author of the "English Schoolroom," "Milestones of Life," &c., having lately passed Two Candidates—Army, 2nd in French, 8th in order (410 marks), out of 180 successful Competitors; Indian Telegraph, 1st in French, 6th in order, out of 30 Competitors—has VACANCIES.—Address, Chateau du Quennoy, Atrancha, France.

EDUCATION (First-Class) in GERMANY, including thorough French, German, Classics, Mathematics, Natural Sciences, Drawing, Gymnastics, Music, &c. Liberal Table. Kind and judicious treatment, and best Society. Highest references in London.—Address, Pastor F. VISMAR, Foreign School Agency, 46 Regent Street, W.

PRIVATE TUITION.—A late GOVERNMENT EXAMINER, Scholar, and Graduate in Honours of Cambridge, prepares CANDIDATES for the Indian or Home Civil Service, Woolwich, and other Examinations. Special Classes for the Preliminary Law Examinations.—Address, DELTA, care of Messrs. Reynell & Son, 44 Chancery Lane, W.C.

DAILY GOVERNANCE.—A LADY, Twenty-five Years of age, experienced in Tuition, and offering good references, desires a RE-ENGAGEMENT. Acquirements—Thorough English and French, German (grammatically), Music, Singing, and Drawing. Elementary Latin if desired.—Address, 27 Bloomsbury Street, W.C.

A YOUNG Roman Catholic GERMAN LADY, of good Family, a native of Munich, wishes for an Engagement as GOVERNESS in an English Family. She can teach French and Italian as well as her own language, and is well acquainted with English. She also teaches Music and Drawing.—For Terms and further particulars apply to Miss BOOTH, Sidmouth House, Malvern.

A FAMILY desire strongly to Recommend a thoroughly experienced LADY, the Niece of a late eminent Professor at Cambridge, to a CONFIDENTIAL POSITION in the Family of a Nobleman or Gentleman. She is prepared to undertake the entire charge of a Family and Household, or the care of Children, superintending their Education, either in the Family or in a separate Establishment, or to act as Companion to a Lady. Undoubted references will be given to Families who will bear high testimony to her Character and Qualifications.—Apply by letter to L. S., at Mr. Roberts's, Bookseller, Arabella Row, Finsbury, S.W.

COURIERS and TRAVELLING SERVANTS' SOCIETY, composed of Respectable Men of different Nations. Established 1851, and enrolled according to Act of Parliament.—The Nobility and Gentry are informed that Efficient and Trustworthy Persons may be obtained by applying to the SECRETARY, 12 Bury Street, St. James's.

OVERLAND ROUTE.—COMMUNICATION by STEAM with INDIA, CHINA, JAPAN, AUSTRALIA, &c., via EGYPT, from SOUTH-AMPTON and MARSEILLES.

The PENINSULAR and ORIENTAL STEAM NAVIGATION COMPANY BOOK PASSENGERS, and receive Cargo and Parcels, by their Steamers for—

	From Southampton.	From Marseilles.
GIBRALTAR	Every Saturday, at 2 p.m.	—
MAINTA	" " " " " "	Every Sunday, at 7 a.m.
ALEXANDRIA	" " " " " "	" " " " " "
ADEN	" " " " " "	" " " " " "
BOMBAY	" " " " " "	" " " " " "
GALLE	" " " " " "	" " " " " "
MADRAS	" " " " " "	" " " " " "
CALCUTTA	Saturday, April 3, 2 p.m.	Sunday, April 11, 7 a.m.
PENANG	And every second Saturday thereafter.	And every second Sunday thereafter.
SINGAPORE	Saturday thereafter.	Sunday thereafter.
CHINA	" " " " " "	" " " " " "
JAPAN	" " " " " "	" " " " " "
AUSTRALIA	Saturday, April 17, 2 p.m.	Sunday, April 25, 7 a.m.
	And every fourth Saturday thereafter.	And every fourth Sunday thereafter.

Arrangements having been made with the British India Steam Navigation Company, Passengers, Cargo and Parcels are now booked through to any of the Ports touched at by that Company's Steamers.

For full particulars as to Freight, Passage, and Insurance, apply at the Company's Office, 125 Leadenhall Street, London, or Oriental Place, Southampton.

ILFRACOMBE HOTEL.—REDUCED TARIFF until the 1st of May. Delightful Location at all times, and especially attractive in Spring.—Address, J. BOHN, Ilfracombe, North Devon.

HYDROPATHY.—SUDBROOK PARK, Richmond Hill, S.W. Physician—Dr. EDWARD LANE, M.A., M.D. Edin. Turkish Baths.

TWO PRIVATE COLLECTIONS OF DRAWINGS AND MODERN CABINET PICTURES.

MESSRS. WALKER & ACKERLEY will SELL by AUCTION at their GALLERY, 53 Church Street, Liverpool, on Thursday the 15th, and Friday the 16th days of April, 1869, at One o'clock precisely, a very valuable Collection of DRAWINGS and modern CABINET PICTURES, the property of a Gentleman near Liverpool, several of them having been purchased from the Artists, and have never been exhibited. The Drawings include the Works by H. K. Foster, William Hunt, F. Goodall, R.A., David Cox, Stanfield, R.A., Duncan, Beavis, Doyle, &c. The Cabinet Pictures comprise Productions of Herbert, R.A., Gainsborough, R.A., Auguste Bonheur, Poole, R.A., Le Jeune, J. B. Cooper, R.A., Dicksee, Baxter, Erskine Nicol, R.A., John Philip, R.A., C. J. Albert, and others. Also, the Collection of modern OIL PICTURES and WATER COLOUR DRAWINGS, the property of the late JOSEPH CHRISTOPHER EWART, Esq., formerly M.P. for Liverpool.—May be viewed three days prior to the sale, and Catalogues had on application to the Auctioneers, at their Gallery, 53 Church Street, Liverpool.

THE LEGAL, CLERICAL, and MEDICAL CO-OPERATIVE SOCIETY, Limited, 374 Euston Road (near Portland Road Station).—All Orders and Communications should be addressed above.

MSS. TO COPY WANTED, by a LADY who Writes a Clear Hand. Moderate terms. Unexceptionable references.—Address, M. B., care of Messrs. Spottiswoode & Co., Printers and Law Stationers, 30 Parliament Street, S.W.

NOTICE OF REMOVAL.
MR. O. G. REJLANDER begs to acquaint his Friends and Customers, and their Friends, that, after the 7th April next, he will continue his PHOTOGRAPHIC PROFESSION at 1 Albert Mansions, Victoria Street (opposite the Victoria Station), S.W.
129 Malden Road, London, N.W., March 29, 1869.

PORTE-COULEUR.—A Waistcoat Pocket Box of Twelve Colours, 10s. 6d.; Pocket Sable Brushes, 5s. and 7s. 6d.; Silver Pencil and Brush Case fitted, 10s. 6d.
WINSOR & NEWTON, 38 Rathbone Place, London. And local Artists' Colourmen.

SELECT PLANTS.—Collection, £1.—6 Named Show Pinks, 6 Carnations, 6 Perpetual Flowering Ditto, 6 Picotees, 6 Carmine Cloves, 6 Hollyhocks, 6 Panicles, 12 Double Dianthus, 6 Delphiniums, 6 Campanulas, 6 Gladioli, 12 Calliopsis, 12 Gladioli, 24 Anemones. Half, 10s. Sent on receipt of P.O.O.—H. ALEXANDER, 290 Goswell Road, E.C.

FLOWER SEEDS.—24 Varieties of best Showy Annuals, selected to ensure a Succession of Bloom, with Descriptive and Cultural Remarks, 3s. 6d.; 24 Varieties, 5s. Free on receipt of P.O.O. or Stamps.—H. ALEXANDER, 290 Goswell Road, E.C.

MESSRS. THRUPP & MABERLY respectfully inform the Nobility and Gentry that they have undertaken the COACHMAKING BUSINESS of Messrs. RIGBY & ROBINSON, of Park Lane, which will in future be transacted at their old-established Coach Factory, 229 Oxford Street, and 33 George Street, Grosvenor Square.

MESSRS. RIGBY & ROBINSON, of 7 Park Lane, Coachmakers, beg to announce to their esteemed Friends and Patrons that they have TRANSFERRED their BUSINESS to Messrs. THRUPP & MABERLY, of 229 Oxford Street, who will conduct it carefully and attentively, with the assistance of Mr. ROBINSON.

STAINED GLASS WINDOWS and CHURCH DECORATIONS.
HEATON, BUTLER, & BAYNE,
GARRICK STREET, COVENT GARDEN, LONDON.
Illustrated Catalogue, post free, 3s. 6d.
PRIZE MEDAL—LONDON AND PARIS.

RODRIGUES' MONOGRAMS, ARMS, CRESTS, and ADDRESSES Designed, and Steel Dies Engraved as Gems. NOTE PAPER and ENVELOPES Stamped in Colour Relief, and Illuminated in the highest Style of Art. CARD-PLATE elegantly engraved, and 100 Superfine Cards printed, for 4s. 6d. BALL PROGRAMMES and DINNER CARDS of new Designs arranged, Printed and Stamped with Crest or Address, in the latest Fashion. STATIONERY of every Description, of the very best quality.
At HENRY RODRIGUES', 42 PICCADILLY, LONDON.

SOLD BY ALL STATIONERS.
JOSEPH GILLOTT'S STEEL PENS.

JEWEL ROBERIES.—CHUBB'S JEWEL SAFES for Ladies' Dressing Rooms give the Greatest Security from the Attacks of Burglars. All Sizes, with various Fittings, from 47 upwards.—CHUBB & SON, Makers to the Queen, 57 St. Paul's Churchyard.

WILLIAM A. & SYLVANUS SMEE,
CABINET MAKERS,
UPHOLSTERERS, BEDDING WAREHOUSEMEN, AND APPRAISERS,
6 FINSBURY PAVEMENT, LONDON, E.C.
Ask the favour of a Call to look through their Stock.

SMEE'S SPRING MATTRESS
(TUCKER'S PATENT).
SUITABLE FOR EVERY DESCRIPTION OF METAL AND WOOD BEDSTEADS.
May be obtained (price from 25s.) of most respectable Upholsterers and Bedding Warehousemen, and of
W. A. & S. SMEE,
6 FINSBURY PAVEMENT, LONDON.

CAUTION.—Each Mattress should bear the Patent Label.

CAUTION.—JOHN HENRY SMEE & COMPANY beg to give Notice that their SPECIAL DESIGNS OF PLAIN AND ENLAVED ASHWOOD BEDROOM FURNITURE are entered at Stationers' Hall, and each Sheet is marked with their Name as above, and the Address,
20 FINSBURY PAVEMENT, MOORGATE TERMINUS.
Manufactory, Chiswell Street, Finsbury Square.

PARQUET SOLIDAIRES (HOWARD'S PATENT, No. 1,548)
For Floors, Borders to Rooms, Wall and Ceiling Panels, &c.
Best Made, 300 different Shapes constantly on View for Selection and Immediate Delivery. Easy Chairs made to any Shape on approval.—F. LEMER & SON, Upholsterers, 31 and 33 Berners Street, Oxford St., W. 1. Factory, 34 and 35 Charles Street.—An Illustrated Catalogue post free.

FILMER'S EASY CHAIRS, COUCHES, and SOFAS, the Best Made, 300 different Shapes constantly on View for Selection and Immediate Delivery. Easy Chairs made to any Shape on approval.—F. LEMER & SON, Upholsterers, 31 and 33 Berners Street, Oxford St., W. 1. Factory, 34 and 35 Charles Street.—An Illustrated Catalogue post free.

SILVER FIR and PATENT ENAMELLED BEDROOM FURNITURE.—See our New Coloured ILLUSTRATED CATALOGUE of these elegant and fashionable Suites, enamelled in imitation of the choicest Woods, so artistically as to be equal to them in effect and durability, and at half the price.
Forwarded gratis and post free from L. K. W. CRAWFORD & Co., Cabinet Manufacturers, 78 and 79 Brompton Road, Exeter.
N.B.—See also our Illustrated Catalogue of General Furniture, Carpets, and Bedding (Carriage free), 500 Designs, with Prices and Estimates. May be had gratis.

BEDSTEADS, BEDDING, and FURNITURE.—WILLIAM S. BURTON'S Stock on Show of IRON and BRASS BEDSTEADS and CHILDREN'S COTS stands unrivalled, either for extent or moderate prices. He also supplies Bedding manufactured on the premises, and Bed Hangings of guaranteed quality. Patent Iron Bedsteads, fitted with dovetail joints and patent Sacking, from 12s. each. Ornamental Iron and Brass Bedsteads in great variety, from 24s. to 42s. Complete Suites of Bed-room Furniture in Mahogany, Fancy Woods, polished and japanned Deal, always on show. These are made by WILLIAM S. BURTON, at his Manufactory, 44 Newman Street, and every article is guaranteed. China Toilet Ware in great variety, from 4s. the set of Five Pieces.

BATHS and TOILET WARE.—WILLIAM S. BURTON has ONE LARGE SHOW-ROOM devoted exclusively to the display of BATHS and TOILET WARE. The Stock of each at once the largest, newest, and most varied ever submitted to the Public, and marked at prices proportionate with those that have tended to make his establishment the most distinguished in this country. Portable Showers, 7s. 6d.; Pillar Showers, 23s. to 25s.; Nursery, 12s. to 22s.; Sponging, 14s. to 22s.; Hip, 14s. to 22s.; 6d. Toilet Ware in great variety, from 15s. 6d. to 45s. the set of Three.

WILLIAM S. BURTON, GENERAL FURNISHING IRONMONGER, by appointment, to H.R.H. the Prince of Wales, sends a CATALOGUE gratis and post-free. It contains upwards of 700 Illustrations of his unrivalled Stock of

ELECTRO-PLATE and BRITANNIA METAL GOODS.
DISH COVERS, HOT-WATER DISHES,
STOVES and FENDERS,
MARBLE CHIMNEY-PIECES,
KITCHEN RANGES,
LAMPS, GASOLIERES,
TEA TRAYS, URNS and KETTLES,
TABLE CUTLERY,
CLOCKS and CANDELABRA,
BATHS and TOILET WARE,
IRON and BRASS BEDSTEADS,
BEDDING and BED-HANGINGS,
BED-ROOM CABINET FURNITURE,
TURNERY GOODS, and KITCHEN UTENSILS.

With List of Prices, and Plans of the Twenty large Show Rooms at 39 Oxford Street, W. 1, 1, 2, 3, and 4, Newman Street; 4, 5, and 6, Perry's Place; and 1 Newman Yard, London.

COOKS FOUR EGGS on the BREAKFAST TABLE in FIVE MINUTES.

MAPPIN & WEBB, Sole Makers of the EGG STEAMER, at 20s., 25s., and 30s. each, Electro-Plated on Nickel Silver.

ALL ARTICLES EXCHANGED if NOT APPROVED OF.
Observe the Address.—MAPPIN & WEBB,
OXFORD STREET SHOW ROOMS, Nos. 77 and 78.
CITY WAREHOUSE, CORNHILL, Nos. 71 and 72.

KEYLESS CLOCKS.—DENT, 61 Strand, and 34 Royal Exchange.
New Patent Clocks, Winding, Setting Hands, and Regulating without a Key. The absence of Winding Holes in the Face improves the appearance of these Clocks, and does away with the necessity of opening the Case, which, being almost air-tight, ensures a longer performance than usual without Cleaning. The newest Patterns in Ormolu, Marble, &c. in stock.
E. DENT & CO., Watch and Clock Makers to Her Majesty and H.R.H. the Prince of Wales, 61 Strand, W.C., and 34 Royal Exchange, E.C.

Just published, in fcp. 4to. price 6s. cloth,
THE FOUR BOOKS OF HORACE'S ODES Translated
into English Verse by EDWARD YARDLEY, Author of *Melusine* and other
Poems.

London: LONGMANS, GREEN, and Co. Paternoster Row.

Just published, in 8vo. price Eighteenpence,
THE PLEAS OF THE CHURCH, Five Essays addressed to
the Right Hon. W. E. GLANVILLE. By ED. WILSON, B.A. Rector of Topcroft;
Author of "Martyr of Carthage," "Mabel Brand," &c.

London: LONGMANS, GREEN, and Co. Paternoster Row.

Just published, in 8vo. price 6s. cloth,
THE PRESENT POSITION OF THE HIGH CHURCH
PARTY in the ESTABLISHED CHURCH OF ENGLAND considered in a
Review of the "Civil Power in its Relations to the Church," and in Two Letters
on the Royal Supremacy and the Want of Dogmatic Teaching in the Reformed
Church. By WILLIAM MARSHALL, A.M.

London: LONGMANS, GREEN, and Co. Paternoster Row.

In 8vo. price 15s.; to Subscribers, 12s. 6d.; by post 8d. extra,

ARCHBISHOP LEIGHTON'S SERMONS AND CHARGES.

With Additions and Corrections from MSS. and with Historical and other Illustrative Notes by WILLIAM WEST, Incumbent of S. Columba's, Nairn.

"This will be, when complete, the only edition which has any claim to present the gentle Archbishop in his true dress, and may fairly claim a place on the same shelf with Keble's *Hooker and Eden's Jeremy Taylor*. We trust the editor may receive such encouragement as will lead him to proceed forthwith with the remaining volumes."

"So far as this volume goes, we can fully endorse what is said in the prospectus, that it is indeed a new book rather than a new edition. No one can fail to be surprised at the number and extent of the emendations of all kinds which the editor has made. Indeed, it is marvellous what absolute nonsense (for in many cases it was really so) has passed current as Leighton's, and how simply and effectively it has been corrected. We have now his Sermons before us for the first time, not merely in their genuine form, but also in connexion with the times and circumstances

amidst which they were delivered. This edition therefore is peculiarly interesting to Scotsmen, and specially valuable to the student of Leighton's life and times. The Notes abound in anecdotes, choice quotations, and historical and poetical illustrations. When any striking allusion occurs (and Leighton's Sermons are full of such), the editor does not content himself with a bare reference to some book, but illustrates the matter at full length, and in a way that cannot fail to be interesting to all readers. The volume itself is that of a very handsome library edition, printed on toned paper, and with a clear and legible type. We hope that we may speedily receive the remainder of the Works edited in the same careful way, and got up in the same handsome form; so that we may at last (about 200 years after Leighton resigned his see) obtain a complete, satisfactory, and scholarlike edition of the Scottish Fenelon and a Kempis."—*Notesman*.

London: LONGMANS, GREEN, and Co. Paternoster Row.

NEW PUBLICATIONS OF TRUBNER & CO.

COUNT BISMARCK: a Political Biography. By LUDWIG BISMARCK (Member of the Zoll Parliament). Translated from the German, by CHARLES LEE LEWIS. Crown 8vo. pp. 240, cloth, 3s. 6d.

THOUGHTS ON IRELAND: its Present and its Future. By the late Count CAYROL. Translated by W. B. HODGSON, LL.D. Crown 8vo. cloth, pp. 120, price 3s.

London: TRUBNER & Co., 60 Paternoster Row.

MR. NICHOLAS MICHELL'S POETICAL TALE.

Nearly ready, fcp. 8vo. 1s.

SIBYL OF CORNWALL. With Poems on THE LAND'S END and ST. MICHAEL'S MOUNT. By NICHOLAS MICHELL, Author of "Ruins of Many Lands," "Pleasure," &c.

CHAPMAN & HALL, Piccadilly.

This day is published, cloth gilt, 3s. 6d.
DUBLIN ACROSTICS. Second Edition, containing upwards of Fifty New Acrostics.

Dublin: HODGES, SMITH, & FOSTER.

London: SIMPSON, MARSHALL, & Co., 4 Stationers' Hall Court.

Just published, crown 8vo. boards, 1s.
A HOUSE and its FURNISHINGS: How to Choose a House and Furnish it at a Small Expense. By Mrs. WARREN, Author of "How I Managed my House on £200 a year," "Cookery Cards for the Kitchen," &c. &c.

London: REMOND & Sons, 21 Paternoster Row. And all Railway Bookstalls.

Just out, fcp. 8vo. cloth, 6s.
POEMS by GEORGE HOWARD, EARL OF CARLISLE.

Selected by His Sisters.

London: E. Moxon, SON, & Co., 44 Dover Street, W. And all Booksellers.

Now ready, crown 8vo. 12s.
THAT BOY OF NORCOTT'S. By CHARLES LEVER.

SMITH, ELDER, & Co., 15 Waterloo Place.

Price 3s.; free by post, 3s. 2d.
SMOKING FIRES: their Cause and Cure. By the Rev. A. C. ANGLIER, M.A., Vicar of Corfe, Dorset.

"This is a very clever little book, and it should be studied by every one who suffers from smoke."—*Athenaeum*.

"Those who are pestered with the nuisance should consult this book, in which they will not fail to find a remedy. Especially do we commend the book to architects and builders."—*Mechanics' Magazine*.

London: LONGMANS & Co. TUNNION: F. MAY.

MISS LANGLEY'S WILL:

NEW NOVEL,

AT EVERY LIBRARY.

MISS LANGLEY'S WILL.

Just published, 600 pp., 3s. francs (3s.).
ÉLÉMENTS DE SCIENCE SOCIALE. Par un DOCTEUR EN MÉDECINE. Traduit de l'Anglais. English Edition, 2s. 6d.

London: E. TRELLOVE, 256 High Holborn. Paris: G. BAILLIÈRE. Bruxelles: C. MORGANDY.

Now ready,
THE MONEYS of all NATIONS, with their Correct Value in English Currency. Six Copies sent free by post on receipt of Two Penny Stamps.

Address, T. ROBERTS & Co., 8 Crane Court, Fleet Street, London, E.C.

Just published, Fourth Edition, Revised, with Additions, 8vo. 600 pp. 10s. 6d.
DISEASES OF THE BRAIN and MIND.

By FORBES WINSLOW, M.D., D.C.L. Oxon.

"To the general reader, Dr. Winslow's volume is as interesting as a romance, whilst to the psychologist it is fraught with the deepest interest, not only as a storehouse of facts bearing upon brain disorganization, but also as a philosophical exposition of the fine and graduated links which connect healthy with disordered minds."—*Edinburgh Review*.

JOHN CHURCHILL & Sons, New Burlington Street.

In the press,
ORTHOPRAXY. Second Edition. By HEATHER BIGG, Assoc. Inst. C.E.

CHURCHILL & Sons; and the Ayleson, 56 Wimpole Street.

Just published, Second Edition, with Addenda, containing additional Facts and Cases in Illustration of the Notorious Proceedings of the Advertising Quacks, 1s. 6d.; by post, 1s. 8d.
REVELATIONS OF QUACKS and QUACKERY. By DETECTOR. Reprinted from the "Medical Circular."

London: H. BAILEY, 219 Regent Street.

THE EDINBURGH REVIEW, No. CCLXIV.

April, will be published on Wednesday next.

CONTENTS.

1. CONFUCIUS.
2. EDIBLE FUNGI.
3. THE COMPETITIVE INDUSTRY OF NATIONS.
4. MEMOIR OF MADAME DE LAFAYETTE.
5. THE SETTLEMENT OF ULSTER.
6. DILKE'S GREATER BRITAIN.
7. MATTHEW ARNOLD'S CRITICAL WRITINGS.
8. AMERICAN FINANCE.
9. LONGMAN'S EDWARD III.
10. CAMPBELL'S LIVES OF LYNDBURST AND LORD BROUGHAM.

London: LONGMANS and Co. Edinburgh: A. and C. BLACK.

THE QUARTERLY REVIEW, No. CCLII., will be published NEXT WEEK.

CONTENTS:

1. RASSAM'S ABYSSINIA.
2. MODERN ENGLISH POETS.
3. GEOLOGICAL CLIMATES AND ORIGIN OF SPECIES.
4. COST OF PARTY GOVERNMENT.
5. DANTE.
6. FEMALE EDUCATION.
7. TRAVELS IN GREECE.
8. RELIGIOUS WARS IN FRANCE.
9. AIMS OF MODERN MEDICINE.
10. IRISH CHURCH BILL.

JOHN MURRAY, Albemarle Street.

THE QUARTERLY REVIEW.—ADVERTISEMENTS for insertion in THE QUARTERLY REVIEW, No. CCLII., must be forwarded to the Publisher by the 7th, and BILLS by the 9th instant.

JOHN MURRAY, Albemarle Street.

THE THEOLOGICAL REVIEW. Price 2s. 6d.

No. XXV. (APRIL 1869).

1. MILMAN'S ANNALS OF ST. PAUL'S. By FRANCES POWER COBBE.
2. THE MISSION OF JOHN THE BAPTIST. By WILLIAM JEVONS.
3. ULFILA, THE APOSTLE OF THE GOTHES. By SAMUEL DAVIDSON, D.D., LL.D.
4. JOHN KEBLE. By C. KEGAN PAUL, M.A.
5. THE CURÉ OF ARS. By CHARLES BEARD, B.A.
6. MISCELLANEA THEOLOGICA.
7. NOTICES OF BOOKS.

Publishers: MESSRS. WILLIAMS & NORGATE, Henrietta Street, Covent Garden, London; and 20 South Frederick Street, Edinburgh.

Now ready, No. XXV. (for APRIL 1869), 4s.

THE ANTHROPOLOGICAL REVIEW: a Quarterly Journal of Anthropological Science and Literature, with Articles by Dr. Beddoe, Dr. Bleek, Dr. Carl Vogt, Prof. J. Wyman, M. Duran, M. Rochet, Dr. J. B. Davis, F.R.S., and Dr. James Hunt, F.S.A.; and Reviews of Le Hon's *Fossil Man*, Burton's *Explorations in Brazil*, Vogt's *Lectures on Man*, and Mr. Bray on the *Science of Man*; with Report of the Paris Anthropological Society.

THE JOURNAL OF THE ANTHROPOLOGICAL SOCIETY of LONDON contains Papers by L. O. Pike, M.A., Sir G. D. Gibb, Bart., M.D., Dr. C. C. Blake, Rev. J. G. Wood, Dr. J. B. Davis, F.R.S., Dr. J. Shortt, Dr. J. L. Down, and Mr. Sterling.

London: ASHER & Co., 13 Bedford Street, Covent Garden, W.C. And all Booksellers.

THE COUNTRY GENTLEMAN'S MAGAZINE. Price 1s.

(APRIL 1869.)

CONTENTS:

- ADULTERATION OF SEEDS.
- FOREIGN BREEDS OF CATTLE. Illustrated.
- THE FARM. Management of Trifoliated Land.—Grasses for Permanent Pasture (Illustrated).—Making of Farm-Yard Manures.—Increase of Home Production of Food.—Breeding and Management of Cattle.
- FARM IMPLEMENTS. Illustrated.
- NOTES AND QUERIES. Iron Roofs.—Lime-Dressing for Potatoes.—Retention of Moisture in Arable Land.—Economization of Feeding-Staffs.—Ventilation of Buildings.—Lined Cakes for Calves.—Application of Bone-Meal to Grass Lands.
- OUR LIBRARY TABLE.
- AMATEUR GARDENERS.
- A TOUR IN THE WEST OF SCOTLAND.
- ON THE TRANSPLANTING OF FOREST TREES.
- THE STABLE. Rough Leaves from the Note-Book of a J.S.—New Process of Making Horse-shoes.
- THE DAIRY. Illustrated.
- THE NATURALIST. Illustrated.
- HUNTING, FISHING, AND SHOOTING. Illustrated.
- THE COUNTRY GENTLEMAN. Bread-making.

London: SIMPSON, MARSHALL, & Co. And all Booksellers.

PROMENADES OF PARIS.—THE BUILDER of this Week contains: Views and Plans of Buildings in the Bois de Boulogne.—The Art of Valuing Land.—The Albert Hall of Science.—River Pollution and Sewage.—Irrigation, and various other Papers. 4d.; or by post, 5d.—1 York Street, W.C.; and all Newsmen.

THE PALL MALL BUDGET.

Every Saturday, 6d.; Stamped, 7d.

CONTENTS OF No. XXVIII., APRIL 10, 1869:

- LEADING ARTICLES.
The New Peers and Life Peerages.
Lord Stanley.
England's Safety.
Missionaries Abroad.
Mr. Lowe's Budget.
- MISCELLANEOUS ARTICLES.
The Prospects and Perils of Life.
Policy Holders.
The Voluntary Principle.
Men of the Second Empire.
I.—"L'Homme du Deux Décembre."
II.—The Imperialist Senator.
Legislation on Life Assurance in the United States.
From an Englishman in Spain.
France.
Rome in the Holy Week.
- THE FORTHCOMING ACADEMY Exhibition.
"Black and White."
German Gaming Tables.
Schools Unknown in Downing Street.
The Habitual Criminals Bill.
Imprisonment for Debt.
Foreign Subject Making.
Canvassing for the Opening of Museums on Sunday.
- REVIEWS.
Ball's Guide to the Eastern Alps.
"English Photographs."
"Harry Egerton."
"Hester's History."
"The Gladstone Government."
Mr. Binney and Mr. Liddon as Preachers.

OCCASIONAL NOTES. FOREIGN AFFAIRS. PARLIAMENTARY REVIEW.
SUMMARY OF NEWS.
Office, 2 Northumberland Street, Charing Cross.

LORD CAMPBELL'S LIVES OF THE LORD CHANCELLORS.—All Persons affected by Statements in Lord Campbell's Lives of Lord Lyndhurst and Lord Brougham, and interested in the pure administration of Public Justice, are requested to COMMUNICATE IMMEDIATELY, by Letter, with MISS RALSTON SHEDDEN, at 259 Vauxhall Bridge Road, S.W.; or, under cover, to Messrs. LEWIS & LEWIS, Solicitors, 151 Place, Holborn.

April 10, 1869.]

The Saturday Review.

13 GREAT MARLBOROUGH STREET.

HURST & BLACKETT'S NEW WORKS.

CHAUCEER'S ENGLAND. By MATTHEW BROWNE. 2 vols. with Portrait and numerous Illustrations, 24s.

"Pleasant and more trustworthy volumes have never been written on a subject so dear to every Englishman as these two interesting volumes of 'Chaucer's England.'—*Examiner*.
"A delightful and entertaining book. For the charm of its style, the beauty of its illustrations, and the truth and vivacity of its pictures, 'Chaucer's England' will have a place on the shelves of all lovers of English poetry and history."—*Globe*.

LUCREZIA BORGIA, Duchess of Ferrara:

a Biography. By WILLIAM GILBERT. 2 vols. with Portrait, 21s.

"A very interesting study of the character of Lucrezia Borgia. Mr. Gilbert's clear and unaffected style is admirably adapted for biography. That he will succeed in amusing and interesting his readers may be safely predicted."—*Saturday Review*.

HER MAJESTY'S TOWER. By W. HEPPWORTH DIXON. Dedicated, by Express Permission, to the Queen. Fifth Edition, 1 vol. 8vo. 15s.

"A very pleasant and fascinating book. It is interesting and vivid in the highest degree. Mr. Dixon has treated his theme with a brilliancy and power that make this by far the most interesting book of its kind with which we are acquainted."—*British Quarterly Review*.

PRINCE CHARLES and the SPANISH MARRIAGE: a Chapter of English History, 1617 to 1623. From Unpublished Documents in the Archives of Simancas, Venice, and Brussels. By SAMUEL RAWSON GARDINER. 2 vols. 8vo. 30s.

"We doubt not that the reception of Mr. Gardiner's valuable and interesting volumes will be such as is due to their high merits. For the first time in our literature the real history of the Spanish match, and what took place when Charles and Buckingham were at Madrid, is here revealed."—*Notes and Queries*.

THE GLADSTONE GOVERNMENT: being

Cabinet Pictures. By A. TEMPLAR. 1 vol. 8vo.

"This book, which merits attention, contains an interesting account of the principal persons who figure in the present Cabinet."—*Full Mail Gazette*.

THE LIFE OF ROSSINI. By H. SUTHERLAND EDWARDS. 8vo. with Portrait. [Just ready.]

THE NEW AND POPULAR NOVELS. ADVENTURES of MRS. HARDCASTLE.

By Lady CHARLES THYNNE. 3 vols.

PAUL WYNTER'S SACRIFICE. By Mrs. DUFFUS HARDY. 3 vols.

"In the select class of exceptionally good novels we do not hesitate to place 'Paul Wynter's Sacrifice'—a story nobly planned, finely finished, and richly charged with poetry and humour. It is one of those prose poems which seldom appear without making a distinct mark in literary annals and acquiring permanent popularity."—*Athenaeum*.

ERICK THORBURN. 3 vols.

"A truly captivating work. It is one of those novels which lay hold upon a reader in an instant."—*Messenger*.

TRIALS of an HEIRESS. By the Hon. Mrs. GIFFORD. 3 vols.

"The Hon. Mrs. Gifford's new novel is no doubt destined to become a great favourite. It is written with ease and vigour, and well proves the author's skill in portraying the human passions. The characters are conceived with remarkable truth to nature. The plot is sufficiently full of incident to render every page interesting."—*Examiner*.

META'S FAITH. By the Author of St. Olave's.

"The perusal of 'Meta's Faith' has afforded us wholesome pleasure."—*Athenaeum*.

Now ready, 6d.

MR. JOHN STUART MILL and the BALLOT: a Criticism

of his Opinions as expressed in "Thoughts on Parliamentary Reform." By A. WESTMINSTER ELECTION.

WILLIAM RIDGWAY, 169 Piccadilly, W. And all Booksellers.

THE FINGER POST: a Bishop's Dream on Church and State. By FLEISS SPUR.

H. WILLIAMS, 17 Warwick Lane. And all Booksellers and Railway Stalls.

THE DEMOCRACY of REASON; or, the Organization of the Press.

Price 6d.

LONDON: SIMPSON, MARSHALL, & CO.

THE MERCHANTS' HANDBOOK of MONEY, WEIGHTS, and MEASURES, with their BRITISH EQUIVALENTS.

By W. A. BROWNE, LL.D.

LONDON: EDWARD STANFORD, 6 CHANCERY CROSS.

CIVIL SERVICE TESTS in ARITHMETIC: being Specimens of the more difficult Questions in the Civil Service Reports, with full Solutions.

By W. A. BROWNE, LL.D.

LONDON: EDWARD STANFORD, 6 CHANCERY CROSS.

A CATALOGUE of GRADUATES who have PROCEEDED to DEGREES in the UNIVERSITY of DUBLIN, from the Earliest recorded Commencement to December 1868.

Edited by JAMES HAYMOND TOWN, LL.D., Senior Fellow of Trinity College; Regius Professor of Hebrew in the University; and Preceptor of St. Patrick's Cathedral, Dublin.

Dublin: HODGES, SMITH, & FOSTER, Booksellers and Publishers to the University.

LONDON: LONGMANS, GREEN, READER, & DYER.

COBBETT'S (WILLIAM) LEGACY to PARSONS. With a Preface by the Author's Elder Son. Most interesting at the present Political Juncture.

"One of the most powerful works of the greatest master of political controversy that this country has ever produced."—*Full Mail Gazette*, April 1.

LONDON: CHAS. GRIFIN & CO., 10 STATIONERS' HALL COURT.

BEN RHYDDING and the WATER CURE. With a Chapter for the Delicate and Consumptive. By a Graduate of the Edinburgh University.

LONDON: SIMPSON, MARSHALL, & CO. MANCHESTER: A. IRELAND & CO.

Just published, Third Edition, Illustrated in Colours, 138 pp. crown, 1s.; post free, 14 Stamps.

CARTER'S PRACTICAL GARDENER: a Complete Guide for the Every-day Management of the Kitchen Garden, Fruit Garden, Flower Garden, Conservatory, Stove, Greenhouse, Peach-House, &c. &c., beside other Original Articles of a practical nature, useful alike to the Amateur as well as the Professional Gardener.

CARTER'S GREAT LONDON SEED WAREHOUSE, 237 and 239 HIGH HOLBORN, LONDON, W.C.

MR. RASSAM'S ABYSSINIAN JOURNAL.

Now ready, with Map and Illustrations, 2 vols. 8vo. 28s.

NARRATIVE of the BRITISH MISSION to THEODORE, KING of ABYSSINIA. With NOTICES of the COUNTRIES traversed from MARSOWAH, through the SOODAN, and back to ANKESELY BAY, from MAGDALA. By HORMUZD RASSAM, F.R.G.S., first Assistant Political Resident at Aden in charge of the Mission.

JOHN MURRAY, ALBEMARLE STREET.

Now ready, with Map, crown 8vo. 7s. 6d.

REMINISCENCES of ATHENS and the MOREA: Extract from a Journal of Travels in Greece in 1839. By the late Earl of CARNARVON, Author of "Portugal and Galicia." Edited by his Son, the present Earl.

"The publication of these fragments from the journal of the late Lord Carnarvon's wanderings in Greece needed no other apology than the pleasure the reader will find in their perusal. As the present Earl who edits them remarks in his preface, we are so indebted to Greece for the influence she has exercised on English thought and cultivation, that we must always feel in her an interest hardly justified by the conduct of her people. Lord Carnarvon's journals have not lost flavour by keeping for thirty years, and unlike most books of travel, we have found 'Athens and the Morea' too short."—*Times*.

"We close this refreshing volume with a cordial recommendation of it and its contents to every one who likes a book at once unpretending and interesting. The editorial function has been admirably performed. The various fragments are pieced together with great skill, and for a companion to keep one in good humour during a long railway journey, we know of few which we should prefer to this."—*Examiner*.

JOHN MURRAY, ALBEMARLE STREET.

NOW READY.

IMMORTALITY: Four Sermons preached

before the University of Cambridge. Being the Hulsean Lectures for 1868. By J. J. STEWART PEROWNE, Vice-Principal and Professor of Hebrew in St. David's College, Lampeter. 8vo. 7s. 6d.

THE PROPHET ISAIAH. Chapters I.—XXXIII. From the German of H. EWALD. By O. GLOVER, B.D., Fellow of Emmanuel College, Cambridge. Small 8vo. 9s.

TERENCE. With Notes, Critical and Exegetical, and an Introduction and Appendix. By WILHELM WAGNER, Ph.D., Editor of "Plautus." Small 8vo. 10s. 6d.

PLATO'S APOLOGY of SOCRATES and CRITO. With Notes Critical and Exegetical, Introductory Notices, and a Logical Analysis of the Apology. By WILHELM WAGNER, Ph.D. Crown 8vo. 4s. 6d.

THEOCRITUS. Translated into English Verse.

By S. C. CALVERLEY, late Fellow of Christ's College; Author of "Translations into English and Latin." Small 8vo. 7s. 6d.

THE CAMBRIDGE UNIVERSITY CALENDAR for the YEAR 1869. Corrected to Easter. 6s. 6d.

NOTES on the PRINCIPLES of PURE and APPLIED CALCULATION; and Application of Mathematical Principles to Theories of the Physical Forces. By JAMES CHALLIS, M.A., F.R.S., F.R.A.S., Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge, and late Fellow of Trinity College. 1 vol. 8vo. 15s.

CAMBRIDGE: DEIGHTON, BELL, & CO.

LONDON: BELL & DALDY.

CROWN BUILDINGS, 188 FLEET STREET, April 6, 1869.

SAMPSON LOW & CO'S NEW BOOKS.

THE BYWAYS of EUROPE: Visits by Unfrequented Routes to Remarkable Places. By BAVARD TAYLOR, Author of "Views Afoot." 2 vols. post 8vo. price 10s.

DOMESTIC EDITION of the ROYAL COOKERY BOOK.

By JULES GOUFFÉ, Chef-de-Cuisine of the Paris Jockey Club. Translated and adapted for English use by ALFRED GOUFFÉ, Head-Pastrycook to Her Majesty the Queen. A Household Edition, in one handsome large-type book, for Domestic use, strongly half-bound, 10s. 6d.

"*s* The 'Edition de Luxe,' with the Coloured Plates and Woodcuts, handsomely bound for the Drawing-room, price Two Guineas, may still be obtained at all Booksellers.

A NEW and REVISED EDITION of MRS. PALLISER'S BOOK of LACE: comprising a History of the Fabric from the Earliest Period, with 169 Illustrations and Coloured Designs, including some interesting Examples from the Leeds Exhibition. By Mrs. BONY PALLISER. 1 vol. 8vo. cloth extra, 21s.

LEOPOLD the FIRST, KING of the BELGIANS. With Notes and Memoirs of Contemporary Events and Persons from authentic and unpublished Documents. 2 vols. 8vo. Portraits, 28s.

THE LIFE and ADVENTURES of JOHN JAMES AUDUBON, the Naturalist. Edited by ROBERT BOCHANAN. 8vo. with Portrait, 15s. (Second Edition ready.)

OTHER PEOPLE'S WINDOWS. Small 8vo. 6s. (Second Edition ready.)

THE ENGLISH CATALOGUE of BOOKS PUBLISHED DURING the YEAR 1868. With Index of Subjects showing at one reference what has been published on any given topic. 8vo. 3s.

THE SPEECHES of SIR J. D. COLERIDGE, H.M. Solicitor-General (Revised and Corrected by Himself), combining all that may be considered of importance in the lengthened Examination of Witnesses in the Case *Saurin v. Starr*. 8vo. [Just ready.]

NEW AND POPULAR NOVELS.

FOR HER SAKE. By F. W. ROBINSON. 3 vols. [This day.]

LORNA DOONE: a Story of Exmoor. By RICHARD DODDRIDGE BLACKMORE. 3 vols. [This day.]

OLD-TOWN FOLK. By the Author of "Uncle Tom's Cabin." 3 vols. [Will be ready on May 15.]

LOG of MY LEISURE HOURS. (The Autobiographical Adventures of an Eminent Shipowner and M.P.) 3 vols. [Ready.]

TINSLEYS' MAGAZINE.

Monthly, Illustrated, 1

NOTICE.—Two Serial Novels commence in the New Number for APRIL (published this day).

1. GEORGE CANTERBURY'S WILL. By Mrs. HENRY WOOD, Author of "East Lynne," &c.
2. AUSTIN FRIARS. By the Author of "George Geith of Fen Court."

TINSLEY BROTHERS' NEW BOOKS,
AT ALL LIBRARIES.

THE LIFE of EDMUND KEAN. From various Published and Original Sources. By F. W. HAWKINS. 2 vols. 8vo. price 30s. [Ready this day.]

"In all romance, in all literature, there is nothing more melancholy, nothing more utterly tragic, than the story of the career of Edmund Kean. So bitter and weary a struggle for a chance, so splendid and bewildering a success, so sad a waste of genius and fortune; so lamentable a fall, can hardly be found among all the records of the follies and sins and misfortunes of genius."—*Morning Star*.

ROME and VENICE in 1866. By GEORGE AUGUSTUS SALA. 1 vol. 8vo. [Just ready.]

A NEW BOOK OF TRAVELS BY CAPTAIN R. F. BURTON.
EXPLORATIONS of the HIGHLANDS of the BRAZIL; with a full Account of the Gold and Diamond Mines: also, Canoeing down Fifteen Hundred Miles of the Great River São Francisco from Sabará to the Sea. By Captain RICHARD F. BURTON, F.R.G.S., &c. &c. 2 vols. 8vo. with Maps and Illustrations, 30s.

THE NIGHT SIDE of LONDON. By J. EWING RITCHIE, Author of "British Senators," &c. New and enlarged Edition, 1 vol. 7s. 6d. [Just ready.]

MAXIMS by a MAN of the WORLD. By the Author of "Lost Sir Massingberd." 1 vol. 7s. 6d. [Ready this day.]

ENGLISH PHOTOGRAPHS. By AN AMERICAN. 8vo. 12s.

NEW NOVELS IN READING AT ALL LIBRARIES.

BREAKING a BUTTERFLY. By the Author of "Guy Livingstone." 3 vols. [Ready this day.]

THE GIRL HE MARRIED. By JAMES GRANT, Author of "The Romance of War," "First Love and Last Love," &c. 3 vols. [Ready this day.]

HOME FROM INDIA: a Novel. By JOHN POMEROY. 2 vols. [This day.]

IN SILK ATTIRE: a Novel. By WILLIAM BLACK, Author of "Love, or Marriage." 3 vols. [Second Edition this day.]
"A work which deserves a hearty welcome for its skill and power in delineation of character."—*Saturday Review*.
"A very charming book, which may be read more than once, and always with pleasure, for the refinement of its tone and the sincerity of its workmanship."—*Fall Mail Gazette*.
"In Silk Attire" is thoroughly pleasant and readable, marked by much and varied cleverness."—*Athenæum*.
"A strange, wild story of our own times, very subtly told."—*Examiner*.

ALL BUT LOST: a Novel. By G. A. HENTY, Author of "The March to Magdala." 3 vols.

A LONDON ROMANCE. By CHARLES H. ROSS, Author of "The Pretty Widow," &c. 3 vols.

EQUAL to EITHER FORTUNE: a Novel. By the Author of "A Man of Mark," &c. 3 vols.

UNDER LOCK and KEY: a New Novel. By T. W. SPEIGHT, Author of "Brought to Light," &c. 3 vols.

JOHN TWILLER: a Romance of the Heart. By D. P. STARKEY, LL.D. 1 vol.

TOWN-TALK of CLYDA: a Novel. By the Author of "One Foot in the Grave." 2 vols.

NEW NOVEL BY THE AUTHOR OF "LOST SIR MASSINGBERD."
FOUND DEAD. [In the press.]

TINSLEY BROTHERS, 18 CATHERINE STREET, STRAND.

Just published, fcp. 8vo. cloth, 7s.

DIONE,
AND OTHER POEMS.

LONDON: PROVOST & CO., SUCCESSORS TO A. W. BENNETT,
& BISHOPSGATE WITHOUT, E.C.

Library Edition, 3 vols. 18s.

THE RISE AND FALL OF THE
DUTCH REPUBLIC.

By J. L. MOTLEY.

THE RISE and FALL of the DUTCH REPUBLIC. By Mr. MOTLEY. Cheap Edition, 6s.

"Impartiality of judgment, graphic power of description, brilliancy of diction, have placed Mr. Motley's works in the first rank of modern historical productions."—*Daily Telegraph*.

GEORGE ROUTLEDGE & SONS, THE BROADWAY, LUDGATE HILL.

NEW BOOKS.

HOMER'S ILIAD. In English Rhymed Verse. By CHARLES MERIVALE, B.D., D.C.L., Chaplain to the Speaker, &c. 2 vols. demy 8vo. 24s. [Ready.]

THE NEW TESTAMENT. A Revision of the Authorised Version. By HENRY ALFORD, D.D., Dean of Canterbury. Crown 8vo. 6s. [Ready.]

POEMS and ROMANCES. By GEORGE AUGUSTUS SIMCOX, Author of "Prometheus Unbound." Crown 8vo. 6s. [Ready.]

THE MORAL USES of DARK THINGS. By HORACE BUSHNELL, D.D., Author of "The New Life," &c. Crown 8vo. [Nearly ready.]

THE PRESENCE of CHRIST. By the Rev. A. W. THOROLD. Crown 8vo. 3s. 6d. [Ready.]

POEMS. (Including "Lady Grace," a Drama in Five Acts.) By MENELLA BUTE SMEDLEY. Crown 8vo. 5s.

"The time of this drama ('Lady Grace') is the present day, with its 'girls of the period,' its mildly fast young men, its selfish worldlings, and its Belgravian mothers. The scene is laid in the drawing-rooms, club-rooms, bachelor lodgings, and croquet grounds of London life. We should be more disposed to tell at length, but that we must not spoil the reader's enjoyment of a capital plot which is as well carried out as it is conceived. The dialogue is wonderfully racy, and full of keen observation and satire. We hope that the Mrs. Vanes and the De Courcys of society will read 'Lady Grace' with a measure of profit equivalent to the pleasure which its perusal has afforded us."—*Saturday Review*.

"A fine play, not merely a play containing fine lines or passages. Its beauties and its faults are dramatic, intimately associated with the action and the characters; poetical excellences and prosaic possibilities being both resolutely subordinated to the prime requisite—movement. It is made delightful by a finely chosen middle tone of diction, adequate to the highest, though not disdainful of the meanest, of human experiences."—*Fall Mail Gazette*.

"'Lady Grace' is a drama scrupulously true and real, and is full of a delicate flavour of poetry. Instead of being just ideal enough to give a meretricious glitter to the conventional moralities of the hour, which is the case with the sentiment of most of our theatrical attempts at delineating modern life, there is a real poetical heart thrown into the meditation of the phenomena of modern society. It is a pity that while we see on the English stage plenty of plays as true as this to the conventional outside of our modern life, we cannot see any with the same delicate and ennobling spirit of poetry in them."—*Spectator*.

PRIMEVAL MAN: being an Examination of some Recent Speculations. By the Duke of ARGYLL. Crown 8vo. 4s. 6d.

"This volume is perhaps the most clear, graceful, pointed, and precise piece of ethical reasoning published for a quarter of a century. The book is worthy of a place in every library as skillfully popularising science, and yet sacrificing nothing either of its dignity or of its usefulness."—*Nonconformist*.

"This book shows great knowledge, unusual command of language, and a true sense of the value of arguments. It may be questioned and even confuted in some points, without losing any of its claims as a candid, clear, and high-minded discussion."—*Fall Mail Gazette*.

TWILIGHT HOURS: a Legacy of Verse. By SARAH WILLIAMS (SADIE). Crown 8vo. 5s.

"If we go on extracting all that seems to us the product of true genius, we should print nearly half of the volume. What a range of conception from the first fine piece called 'Baal' to the exquisite little children's poems, such as 'Marjory's Wedding' and 'Crutch the Judge,' which show the divine light playing on children's nature, with a spiritual truth, as it seems to us, infinitely superior to the highest touches in Mr. Keble's beautiful 'Lyra Innocentium.'"—*Spectator*.

ESSAYS and ADDRESSES, chiefly on Church Subjects. By HENRY ALFORD, D.D., Dean of Canterbury. Demy 8vo. 7s. 6d.

THE TRAGEDIES of ÆSCHYLOS. A New Translation, with a Biographical Essay, and an Appendix of Rhymed Choral Odes. By E. H. PLUMPTRE, M.A. 2 vols. crown 8vo. 12s.

"Like his translation of Sophocles, Professor Plumptre's translation of Æschylos must, whoever comes after him, hold a very high place in our literature. In difficult passages he is never, to use the Italian proverb, a traduttore. In the ordinary speeches he is faithful without being servile. And in the higher and more impassioned passages he shows himself to be a true poet. To English readers who wish to know something of one of the world's master poets, the present translation is indispensable."—*Westminster Review*.

KRILOF and HIS FABLES. By W. R. S. RALSTON. Crown 8vo. with Illustrations by Houghton and Zwecker, 5s.

"The translator has found a house full of 'pearls and diamonds,' and, with the help of the publisher and illustrator, has displayed his treasures in a fit and tasteful setting."—*Saturday Review*.

"Krilof is the only Russian author who is read equally by young and old, by rich and poor. He wrote the most idiomatic Russian that is known; and of this a certain aroma is presented in Mr. Ralston's flowing yet thoroughly faithful translation."—*Fall Mail Gazette*.

CHILD-WORLD. By the Authors of, and uniform with, "Poems Written for a Child." Square 32mo. with Illustrations, 3s. 6d.

"Poems at once brilliant and playful, as full of glee and motion as those immortal wild daffodils on the shore of Wordsworth's lake. No one can read the 'Fairies' Nest,' 'Mother Tabbykins,' 'Freddy's Kiss,' or many others, without a real addition of happiness—not merely of enjoyment; so full of sunshine and sparkling air, of real imaginative gaiety and inventive humour, are each and all of them."—*Spectator*.

STRAHAN & CO., PUBLISHERS, 56 LUDGATE HILL.

MR. BENTLEY'S NEW AND FORTHCOMING WORKS.

A NEW STORY OF RUSSIAN LIFE BY TOURGUENEF.

Preparing for publication,

THE UNHAPPY ONE. By J. S. TOURGUENEF.

II

In a few days, 2 vols. post 8vo. 21s.

THE WEDDING-DAY in ALL AGES and COUNTRIES. By E. J. WOOD, Author of "Curiosities of Clocks and Watches."

III

NOTICE.—CUT ADRIFT, the New Novel, by ALBANY FOSBELLANQUE, Author of "The Tangled Skein," will be ready on the 20th inst.

IV

In 1 vol. demy 8vo.

HISTORICAL RECOLLECTIONS of the COMPANIES of the CITY OF LONDON. By REV. THOS. ARUNDELL.

V

THE READING NOVEL OF THE DAY.

Second Edition,

BREEZIE LANGTON; or, '52 to '55.

"One of the most entertaining and spirited novels we have come across for a long time." *Athenæum*.

"We predict for this book a decided success."—*Saturday Review*.

VI

Just ready, 1 vol. crown 8vo. with Portrait,

MEMOIRS of the MARQUISE DE MONTAGU. By the Baroness DE NOAILLES.

VII

MISS FLORENCE MARRYAT'S NEW NOVEL.

In 2 vols.

THE GIRLS of FEVERSHAM.

"Miss Marryat's latest novel we call her best."—*Athenæum*.

THE INGOLDSBY LEGENDS; or, Mirth and Marvels.

The Victoria Pocket Edition, 2s. 6d.
The Popular Edition, with 3 Plates, gilt edges, 6s.
The Carmine Edition, with 18 Plates, 10s. 6d.
The Library Edition, 2 vols. 21s.

BENTLEY'S FAVOURITE NOVELS.

With 2 Illustrations, each vol. 6s.

COMETH UP AS A FLOWER.

EAST LYNNE. By Mrs. HENRY WOOD.

THE CHANNINGS. By Mrs. HENRY WOOD.

MRS. HALLIBURTON'S TROUBLES. By Mrs. HENRY WOOD.

SHADOW of ASHLYDYAT. By Mrs. HENRY WOOD.

LADY ADELAIDE'S OATH. By Mrs. HENRY WOOD.

THE INITIALS.

QUITS. By the Author of "The Initials."

BROKEN to HARNESS. By EDMUND YATES.

THE THREE CLERKS. By ANTHONY TROLLOPE.

LADY BIRD. By Lady GEORGIANA FULLERTON.

TOO STRANGE NOT TO BE TRUE. By Lady GEORGIANA FULLERTON.

RICHARD BENTLEY, NEW BURLINGTON STREET,
PUBLISHER IN ORDINARY TO HER MAJESTY.

NEW WORKS.

THE EDINBURGH REVIEW, No. CCLXIV.

April, 1869.

CONTENTS.

[On Wednesday next.

1. CONFUCIUS.
2. EDIBLE FUNGI.
3. THE COMPETITIVE INDUSTRY OF NATIONS.
4. MEMOIR OF MADAME DE LAFAYETTE.
5. THE SETTLEMENT OF ULSTER.
6. DILKE'S GREATER BRITAIN.
7. MATTHEW ARNOLD'S CRITICAL WRITINGS.
8. AMERICAN FINANCE.
9. LONGMAN'S EDWARD III.
10. CAMPBELL'S LIVES OF LYNDHURST AND BROUGHAM.

PRACTICAL TREATISE on METAL-

LURGY, adapted from the last German Edition of Professor KERL'S "Metallurgy," by WILLIAM CROOKES, F.R.S. &c., and ERNST RÖHRIG, Ph.D. M.E. VOL. II. comprising COPPER and IRON, with 273 Woodcuts, 36s.

VOL. I. comprising Lead, Silver, Zinc, Cadmium, Tin, Mercury, Bismuth, Antimony, Nickel, Arsenic, Gold, Platinum, and Sulphur, with 207 Woodcuts, price 31s. 6d.

"A very large amount of valuable information is contained in this volume; and every worker in metals who desires to know the processes adopted on the Continent would do well to possess it."—*Athenæum*.

"This work will be especially valuable to the practical metallurgist.... The arrangement and classification of all this elaborate

matter are admirable..... Altogether the work may be regarded as an excellent textbook of analytical metallurgy."—*Examiner*. "This seems in all respects an admirable work, and will without doubt take a high place in technological literature." *American Chemical News*.

Vol. III. completing the Work, is in the press.

THE COMPARATIVE ANATOMY and

PHYSIOLOGY of the VERTEBRATE ANIMALS. By RICHARD OWEN, F.R.S. D.C.L. &c., Superintendent of the Natural History Departments, British Museum.

Vol. I. FISHES and REPTILES, with 452 Woodcuts, price 21s.

Vol. II. WARM-BLOODED VERTEBRATES, with 406 Woodcuts, 21s.

Vol. III. MAMMALIA, including MAN, with copious INDEXES to the whole Work, and 614 Woodcuts, price 31s. 6d. cloth.

"To every naturalist it will prove indispensable, and the vast accumulation of facts it contains will render it a useful book even to those whose occupations are less directly connected with Anatomy and Physiology." *The Lancet*.

ANALYSIS of the PHENOMENA of the

HUMAN MIND. By JAMES MILL. A New Edition, with Notes by ALEXANDER BAIN, ANDREW FINDLATER, and GEORGE GROTE. Edited, with additional Notes, by JOHN STUART MILL. 2 vols. 8vo. price 28s.

THE SUBJECTION of WOMEN. By JOHN

STUART MILL. 1 vol. post 8vo.

[Nearly ready.

A HISTORY of EUROPEAN MORALS

from AUGUSTUS to CHARLEMAGNE. By W. E. H. LECKY, M.A. 2 vols. 8vo. price 28s.

HISTORY of the RISE and INFLUENCE

of the SPIRIT of RATIONALISM in EUROPE. By the same Author. Third Edition. 2 vols. 8vo. 25s.

HISTORY of the REFORMATION in

EUROPE in the TIME of CALVIN. By J. H. MERLE D'AUBIGNÉ, D.D. Vol. V. 8vo. price 16s.

RELIGIOUS REPUBLICS: Six Essays on

Congregationalism. 8vo. price 8s. 6d.

1. Congregational Polity, by WILLIAM MITCHELL FAWCETT.
2. The External Relations of Congregationalism, by THOMAS MARTIN HERBERT, M.A.
3. The Congregationalist Character, by EDWARD GILBERT HERBERT, LL.B.
4. Congregationalism and Aesthetics, by THOMAS HARWOOD PATERSON.
5. Congregationalism and Science, by PHILIP HENRY FVE-SMITH, M.D. B.A.
6. The Spirit of Nonconformity, by JAMES ANSTIE, B.A.

TRENCH'S REALITIES of IRISH LIFE.

Second Edition, now ready, price 21s.

INAUGURAL ADDRESS delivered to the

University of St. Andrews, March 19, 1869. By J. A. FROUDE, M.A., Rector of the University. 8vo. price 2s. 6d.

HISTORY of the LIFE and TIMES of

EDWARD III. By WILLIAM LONGMAN. With 9 Maps and Plans, 8 Plates, and 16 Woodcut Illustrations. 2 vols. 8vo. 28s.

LECTURES on the HISTORY of ENG-

LAND, from the Earliest Times to the Death of Edward II. By the same Author. With Maps and Illustrations. 8vo. 16s.

WATERLOO LECTURES: a Study of the

Campaign of 1815. By Colonel CHARLES C. CHESNEY, R.E. New Edition, nearly ready.

MOPSA the FAIRY. By JEAN INGELOW.

Fcp. 8vo. with Eight Illustrations.

[Nearly ready.

THOMAS MOORE'S POETICAL WORKS,

with the Author's last Copyright Additions. Shamrock Edition. Crown 8vo. price 3s. 6d. cloth.

SINGERS and SONGS of the CHURCH;

being Biographical Sketches of the Hymn-Writers in all the principal Collections. By JOSIAH MILLER, M.A. New Edition, enlarged. Crown 8vo. price 10s. 6d. [On Saturday next.

London: LONGMANS, GREEN, READER, and DYER.

NEW BOOKS.

THE MALAY ARCHIPELAGO: the Land

of the Orang-Utan and the Bird of Paradise. A Narrative of Travel, with Studies of Man and Nature. By ALFRED RUSSEL WALLACE. 2 vols. crown 8vo. with 9 Maps and upwards of 50 Illustrations, 24s. [Now ready.]

"It must be reckoned one of the most agreeable as well as one of the most instructive records of contemporary travel. Nor is its interest diminished by the somewhat prior publication of Mr. Bickmore, nor yet by the greater recency of the latter's observations, although only begun after the close of those of Mr. Wallace. The seeing eye, the facile pen, the true spirit of adventure, give a marvellous superiority to the earlier over the later observer; and, whilst the veracity of the American traveller's testimony seems fully confirmed by that of the Englishman, the experienced self-possession of the latter shows more than once on what slender data the conclusions of the former are founded."—*Spectator*.

THE ANNALS of OUR TIME: a Diurnal of

Events, Social and Political, that have Happened in, or had Relation to, the Kingdom of Great Britain, from the Accession of Queen Victoria to the Opening of the Present Parliament. By JOSEPH IRVING. 8vo. with a copious Index and Table of Administrations, half-bound, 18s. [Now ready.]

"We have before us a trusty and ready guide to the events of the past thirty years, available equally for the statesman, the politician, the public writer, and the general reader. If Mr. Irving's object has been to bring before the reader all the most noteworthy occurrences since the beginning of Her Majesty's reign, he may justly claim the credit of having done so most briefly, succinctly, and simply, and in such a manner too as to furnish him with the details necessary in each case to comprehend the event of which he is in search in an intelligent manner. The value of the work is considerably increased by the addition of that most important of all appendices, an accurate and exhaustive index."—*Times*.

SHAKSPEAREANA GENEALOGICA. By

GEORGE RUSSELL FRENCH. CONTENTS: Identification of the Dramatis Personae in the Historical Plays—Notes on Characters in "Macbeth" and "Hamlet"—Persons and Places belonging to Warwickshire alluded to—The Shakespeare and Arden Families, and their Connections, with Table of Descent. 8vo. 15s. [Next week.]

FORCE and NATURE: Attraction and

Repulsion. The Radical Principles of Energy graphically Discussed in their Relation to Physical and Morphological Development. By C. F. WINSLOW, M.D. 8vo. 14s.

"Those who may read this really remarkable and original book cannot fail to observe the wide range of Dr. Winslow's personal observations. We have travelled in every quarter of the globe, and the accounts of rare natural phenomena that he has observed are vivid and important."—*Nonconformist*.

IDYLLS and EPIGRAMS, chiefly from the

Greek Anthology. By RICHARD GARNETT, M.A. Fcp. 8vo. 2s. 6d.

"A charming little book for English readers: Mr. Garnett's translations will open a new world of thought. To those who wish to know something of the grace, the fancy, and the wit of the Greek anthology, to those who value scholarly translation, and to those who can appreciate original humour, we most cordially recommend Mr. Garnett's 'Idylls and Epigrams.'"—*Westminster Review*.

THE LILY of LUMLEY. By EDITH MILNER.

Crown 8vo. 7s. 6d.

"The novel is a good one, and decidedly worth reading."—*Examiner*.

THE TAXATION of the UNITED KING-

DOM. Part I.—Amount. Part II.—Distribution and Pressure. By R. DUDLEY BAXTER, M.A. 8vo. 4s. 6d. [This day.]

THE DISENDOWMENT of the IRISH

CHURCH: a Speech delivered in the House of Commons on March 22, on the Second Reading of the Irish Church Bill. By SIR ROUNDELL PALMER. 8vo. 1s. [This day.]

MACMILLAN & CO, LONDON.

NEW NOVELS, by popular Authors, just ready.—NEWBY, Publisher.

THRICE DEAD.

By PAUL FÉVAL, Author of "The Duke's Motto," &c.

IMPROVED EDITIONS.

SCHOOL ATLASES

By A. KEITH JOHNSTON, LL.D., &c.
Author of the "Royal Atlas," the "Physical Atlas," &c.

ATLAS of GENERAL and DESCRIPTIVE GEOGRAPHY, suited to the best Text Books; with Geographical information brought up to the time of publication. Imperial 8vo. with 26 Maps, clearly and uniformly printed in colours, with Index, half-bound, 12s. 6d.

ATLAS of PHYSICAL GEOGRAPHY: Illustrating, in a Series of Original Designs, the Elementary Facts of Geology, Hydrography, Meteorology, and Natural History. New and enlarged Edition, containing 4 new Maps and Letterpress. Imperial 8vo. with 20 coloured Maps, half-bound, 12s. 6d.

ATLAS of ASTRONOMY. With an Elementary Survey of the Heavens, designed as an accompaniment to this Atlas, by ROBERT GRANT, LL.D., &c. Professor of Astronomy and Director of the Observatory in the University of Glasgow. New and enlarged Edition, imperial 8vo. with 21 coloured Plates, half-bound, 12s. 6d.

ATLAS of CLASSICAL GEOGRAPHY. Constructed from the best Materials, and embodying the results of the most recent Investigations, accompanied by a complete Index of Places, in which the proper Quantities are given by T. HARVEY and E. WORSLEY, M.M.A., Oxon. New and enlarged Edition, imperial 8vo. with 23 coloured Maps, half-bound, 12s. 6d.
"This edition is so much enlarged and improved as to be virtually a new work, surpassing everything else of the kind extant, both in utility and beauty."—*Athenæum*.

ELEMENTARY ATLAS of GENERAL and DESCRIPTIVE GEOGRAPHY, for the Use of Junior Classes; including a Map of Canaan and Palestine, with General Index. 8vo. half-bound, 5s.

WILLIAM BLACKWOOD & SONS, EDINBURGH AND LONDON.
SOLD BY ALL BOOKSELLERS.

ATLASES

By ALEX. KEITH JOHNSTON, LL.D., F.R.S.E., F.R.G.S.

"The latest information presented to us in the most attractive form."—*Times*.
"The ample illustrations of recent discovery and of the great groups of dependencies on the British Crown render Dr. Johnston's the best of all Atlases for English use."—*Full Mail Gazette*.
"He has given us in a portable form geography posted to the latest discovery and the last revolution."—*Saturday Review*.

Imperial folio, half-bound morocco, £3 15s. 6d.

THE ROYAL ATLAS of MODERN GEOGRAPHY.

A Series of entirely Original and Authentic Maps.

With Indices to each Map, comprising nearly 150,000 Names of Places contained in the Atlas.

Dedicated by special permission to Her Majesty.

II

Imperial quarto, half-bound morocco, £3 12s. 6d.

THE HANDY ROYAL ATLAS.

FORTY-FIVE MAPS, CLEARLY PRINTED and CAREFULLY COLOURED, WITH GENERAL INDEX.

Dedicated by permission to H.R.H. the Prince of Wales.

WILLIAM BLACKWOOD & SONS, EDINBURGH AND LONDON.
SOLD BY ALL BOOKSELLERS.

NEW NOVEL.

Next week will be published, in 2 vols. post 8vo. with Illustrations,

DOUBLES and QUILTS.

By LAURENCE LOCKHART,

Late Captain 92nd Highlanders.

ORIGINALLY PUBLISHED IN "BLACKWOOD'S MAGAZINE."

WILLIAM BLACKWOOD & SONS, EDINBURGH AND LONDON.

NEW EDITION of FAIRBAIRN'S IRON.

Just ready, Third Edition, revised and enlarged, demy 8vo. cloth, price 10s. 6d.

IRON.

By WILLIAM FAIRBAIRN, C.E., LL.D., &c.

EDINBURGH: A. & C. BLACK. LONDON: LONGMANS & CO.

The Third and Concluding Volume of

KITTO'S CYCLOPÆDIA of BIBLICAL LITERATURE,

RE-ISSUE.

Is just ready, completing the Work.

3 vols. royal 8vo. bound in cloth, £2 14s. Separate Volumes, 18s.

EDINBURGH: A. & C. BLACK. LONDON: LONGMANS & CO.

NEW NOVELS FOR APRIL.

NEW NOVEL BY MRS. MACKENZIE DANIEL.

Next week,

JAMES WYVERN'S SIN.

By Mrs. MACKENZIE DANIEL,

Author of "The Old Maid of the Family," "Grasping at Shadows," &c.

NEW NOVEL OF THE DAY.

During April, 3 vols.

FAITHLESS;

Or, the Love of the Period.

CHARLES J. SKET, 10 KING WILLIAM STREET, CHANCING CROSS.

MR. DIRCKS' NEW WORK.

Just ready, 1 vol. 8vo. with Portrait, 12s. 6d.

NATURE-STUDY;

AS APPLICABLE TO

POETRY AND ELOQUENCE.

With a comprehensive Selection of Poetical Illustrations.

By HENRY DIRCKS, C.E., LL.D.

Author of "The Life of the Marquis of Worcester," &c.

LONDON: E. MOXON, SON, & CO., 44 DOVER STREET, W.
AND ALL BOOKSELLERS.

HISTORY OF
CAMPBELL'S
DEVILRY'S
LIFE OF REV
STANLEY'S
MILMAN'S
MEMOIRS OF
LIFE OF EDM
LECKY'S
HASSAN'S
HAMILTON'S
BUCHANAN'S
BIOGRAPHICAL
HELDFORN'S
HER MAJESTY
LIFE OF EDW
LIFE OF COL
MEMOIR OF P
LIFE OF THE
LIFE OF VIT
BATEMAN'S
CAMPOS PISO
LIFE OF BISH

WALLACE'S
THE VOYAGE
THE HIGH
A SUMMER
AROUND THE
EASTWICK'S
MAXIMILIAN
ST. CLAIR
THE NATURE
THE INDIAN
THE NILE
DIARY IN M
SKETCHES
GREATER B
ANOTHER E
BURRITT'S
LAKE VICTO
BICKMORE'S

THE RING
THE WOMAN
THE SECUR
ON THE ED
REALMAM
LEONORA C
CAST UP BY
LOUISA DOG
THE FIGHT
META'S FA
THE BRAM
WITHIN AN
NELLIE'S M
IN SILK AT
RUN TO E

LEAVES FR
PRIMEVAL
DARWIN O
PRINCIPLES
THE GLAD
SCRIPTURE
BENNET'S
WESTCOTT
THE GOSPE
MOLECULA
ESSAYS AN
THE RECT
LOCKYER'S
SEEKERS A
NOONTIDE
THE MET
VESUVIUS
MISREAD
CHRIST T
THE HOUL
LORD LYT
A POLITIC
THE CAPT
WORD GO
ANCESTRA
THE FRUI
LECTURES
THE ORIG

LIST OF SOME OF THE PRINCIPAL BOOKS

IN CIRCULATION AT

MUDIE'S SELECT LIBRARY.

HISTORY AND BIOGRAPHY.

HISTORY OF ENGLAND, by Sir E. S. Creasy.
 CAMPBELL'S LIVES OF LYNDHURST AND BROUGHAM.
 DEVIEN'S RECOLLECTIONS OF MENDELSSOHN.
 LIFE OF REV. JOHN KEBLE, by Sir J. T. Coleridge.
 STANLEY'S MEMORIALS OF WESTMINSTER ABBEY.
 MILMAN'S ANNALS OF ST. PAUL'S CATHEDRAL.
 MEMOIRS OF BARON BUNSEN. New Edition.
 LIFE OF EDMUND KRAM, by F. W. Hawkins.
 LOCKYER'S HISTORY OF EUROPEAN MORALS.
 TASSAN'S HISTORY OF THE ABYSSINIAN EXPEDITION.
 HAMILTON'S LIFE OF THE REV. J. D. BURNS.
 BUCHANAN'S LIFE OF AUDUBON.
 BIOGRAPHICAL SKETCHES, by Harriet Martineau.
 HELLBORN'S LIFE OF SCHUBERT.
 HER MAJESTY'S TOWER, by W. H. Dixon.
 LIFE OF EDWARD THE THIRD, by W. Longman.
 LIFE OF COLIMBUS, by Arthur Helps.
 MEMOIR OF GEORGE STEWARD.
 LIFE OF THE RIGHT HON. HUGH ELLIOT.
 LIFE OF VICTORIA COLONKA, by Mrs. H. Roscoe.
 BATEMAN'S LIFE OF THE REV. H. V. ELLIOTT.
 CAMERON FROM ENGLISH HISTORY, by Miss Yonge.
 LIFE OF BISHOP LONSDALE, by E. B. Denison.

LIFE OF THE REV. DR. MARSH, by his Daughter.
 GUIZOT'S LIVES OF CALVIN AND ST. LOUIS.
 LIFE OF DR. GEORGE PETRIE, by William Stokes.
 LIFE OF DAVID GARRICK, by Percy Fitzgerald.
 POLKO'S REMINISCENCES OF MENDELSSOHN.
 LIVES OF THE ARCHBISHOPS, by Dr. Hook.
 KINGSLEY'S LIVES OF THE HERMITS.
 GUIZOT'S MEMOIR OF M. DE BARANTE.
 MEMOIRALS OF LORD HADDO.
 JESSE'S REIGN OF GEORGE THE THIRD.
 RECOLLECTIONS OF MASSIMO D'AZEGLIO.
 HENDERSON'S LIFE OF JAMES FERGUSON.
 LIFE OF SIR JOHN RICHARDSON.
 BOURNE'S ENGLISH SEAMEN UNDER THE TUDORS.
 LIFE OF SIR WALTER RALEIGH, by J. A. St. John.
 MEMOIRS OF THE REV. HUGH STOWELL.
 BISSET'S HISTORY OF THE COMMONWEALTH.
 LIFE OF WILLIAM WILBERFORCE. New Edition.
 PEMBERTON'S HISTORY OF MONACO.
 REMINISCENCES, by the Countess Brownlow.
 HISTORICAL CHARACTERS, by Sir H. L. Bulwer.
 RECOLLECTIONS, by the Hon. Amelia Murray.
 JUSTE'S LIFE OF LEOPOLD I.

LIFE OF ALEXANDER THOMSON OF BANCHORY.
 VON SYBEL'S HISTORY OF THE FRENCH REVOLUTION.
 MARKHAM'S ABYSSINIAN EXPEDITION.
 THE MARCH TO MAGDALA, by G. A. Henty.
 LIFE AND SONGS OF THE BANANESS NAINNE.
 LIFE OF REV. JOHN MILNE, by Dr. Bonar.
 LIFE OF BISHOP ATTERBURY, by Folkestone Williams.
 RYLE'S CHRISTIAN LEADERS OF THE LAST CENTURY.
 WHITE'S MASSACRE OF ST. BARTHOLOMEW.
 YONGE'S LIFE OF LORD LIVERPOOL.
 EDWARDS' LIFE OF SIR WALTER RALEIGH.
 LONSDALE'S LIFE OF SIR JAMES GRAHAM.
 STRICKLAND'S LIVES OF THE TUDOR PRINCESSES.
 NAPOLEON AT FONTAINEBLEAU, by Sir Neil Campbell.
 GILBERT'S LIFE OF LUCREZIA BORGIA.
 LIFE AND LETTERS OF THOMAS EDMONSTONE.
 DE PRESSENSÉ'S CHURCH AND FRENCH REVOLUTION.
 THE LIFE OF PASTOR FLEHNEL.
 SAINT LOUIS OF FRANCE, by M. de Joinville.
 MALLERSON'S HISTORY OF THE FRENCH IN INDIA.
 LIFE OF LACORDAIRE, by Dora Greenwell.
 MEMOIRALS OF DR. JAMES HAMILTON.
 CANNON'S HISTORY OF GRANT'S CAMPAIGN.

VOYAGES AND TRAVELS.

WALLACE'S TRAVELS IN THE MALAY ARCHIPELAGO.
 THE VOYAGE OF H.M.S. "GALATHEa."
 THE HIGHLANDS OF BRAZIL, by Captain Burton.
 A SUMMER IN ICELAND, by C. W. Palukull.
 AROUND THE KHEMLIN, by G. T. Lowth.
 EASTWICK'S SKETCHES OF LIFE IN VENEZUELA.
 MAXIMILIAN'S RECOLLECTIONS OF TRAVEL.
 ST. CLAIR AND BISHOP'S RESIDENCE IN BULGARIA.
 THE NATURALIST IN NORWAY, by Rev. J. Bowden.
 THE INDIAN TRIBES OF GULANA, by W. H. Brett.
 THE NILE AND ITS BANKS, by Rev. A. C. Smith.
 DIARY IN MEXICO, by Prince Salm-Salm.
 SKETCHES ABROAD, by Felix O. C. Darley.
 GREATER BRITAIN, by C. W. Worworth Drake.
 ANOTHER ENGLAND (VICTORIA), by E. C. Booth.
 BURRITT'S WALKS IN THE BLACK COUNTRY.
 LAKE VICTORIA, by G. C. Swayne.
 RICKMORE'S TRAVELS IN THE INDIAN ARCHIPELAGO.

BYWAYS IN EUROPE, by Bayard Taylor.
 PEABODY'S REMINISCENCES OF EUROPEAN TRAVEL.
 CHUNDER'S TRAVELS OF A HINDOO.
 A SUMMER IN NORWAY, by Lady Di Beauclerk.
 ELEPHANT HUNTS, by Henry Faulkner.
 THE BRAEMAR HIGHLANDS, by Elizabeth Taylor.
 SUMMER IN THE OKNEYS, by Daniel Gorrie.
 THROUGH SPAIN, by Matilda Betham-Edwards.
 ITALIAN JOURNEYS, by W. D. Howells.
 MUSGRAVE'S NOOKS AND CORNERS OF OLD FRANCE.
 A MONTH IN RUSSIA, by Edward Dicey.
 NEW ZEALAND, by the Bishop of Waiapu.
 BUZACOTT'S MISSION LIFE IN THE PACIFIC.
 A WINTER TOUR IN SPAIN, by H. Pemberton.
 WILLIAMS'S JOURNEY THROUGH BURMAH.
 SIX MONTHS IN INDIA, by Mary Carpenter.
 THE SEARCH AFTER LIVINGSTONE, by E. Young.
 YACHT VOYAGE ON THE NILE, by Emily Lott.

WHYMPEY'S TRAVELS IN ALASKA.
 JEPHSON AND ELMHIRST'S LIFE IN JAPAN.
 LAST WINTER IN AMERICA, by F. B. Zincke.
 BOYLE'S RIDE ACROSS A CONTINENT.
 TEN YEARS IN POLYNESIA, by Rev. T. West.
 CRADLE LANDS, by Lady Herbert of Lea.
 FAR AWAY IN MAURITIUS, by C. J. Boyle.
 COLLINGWOOD'S NATURALIST ON THE CHINA SEAS.
 BONNEY'S ALPINE REGIONS OF SWITZERLAND.
 A WINTER WITH THE SWALLOWS IN ALGERIA.
 UNDER THE PALMS, by Hon. L. Wingfield.
 UNDER EGYPTIAN PALMS, by Howard Hopley.
 FROM THE LEVANT, by R. A. Armit.
 SAXON'S FIVE YEARS WITH THE GOLDEN GATE.
 DU CHAILLÉ'S WILD LIFE UNDER THE EQUATOR.
 CHAPMAN'S TRAVELS IN SOUTH AFRICA.
 PLOWDEN'S TRAVELS IN ABYSSINIA.
 BAKER'S NILE TRIBUTARIES OF ABYSSINIA.

POETRY AND FICTION.

THE RING AND THE BOOK, by Robert Browning.
 THE WOMAN'S KINGDOM.—PHINEAS FISK.—KITTY.
 THE SECRET DISPATCH.—NATURE'S NOBLEMAN.
 ON THE EDGE OF THE STORM.
 REALISM.—MILDRED.—THAT BOY OF NORCOTT'S.
 LEONORA CASALONI.—THE CHAPEL OF PEANHA.
 CAST UP BY THE SEA, by Sir W. Baker.
 LORNA DOONE.—KATHLEEN.—HALLFED LIVES.
 THE FIGHT OF FAITH, by Mrs. S. C. Hall.
 MET'S FAITH.—HARRY EGERTON.—CROWNED.
 THE BRAMBLEBUSH OF BISHOP'S FOLLY.—SOI-MÊME.
 WITHIN AN ACE.—ANNE HEREFORD.—ONE YEAR.
 NELLIE'S MEMORIES.—CHRISTIAN OSBORNE'S FRIENDS.
 IN SILK ATTIRE.—STONE EDGE.—FOR HER SAKE.
 RUN TO EARTH, by M. E. Braddon.—ONLY AN EARL.

THE SPANISH GYPSY.—THE EARTHLY PARADISE.
 ENGLAND'S ANTHEM, by G. Macdonald.
 GRAFFITI D'ITALIA, by W. W. Story.
 ORVAL AND OTHER POEMS, by Robert Lytton.
 LONGFELLOW'S NEW ENGLAND TRAGEDIES.
 DAIST, by the Author of "Queechy."—ALL BUT LOST.
 THE GRIEF OF FEVERSHAM.—ROBERT FALCONER.
 THERESA'S JOURNAL.—DIANA'S CRESCENT.
 CONTRAST, by Holme Lee.—THE GIRL HE MARRIED.
 MISCELLANEOUS POEMS, by Rev. John Keble.
 SOONER OR LATER, by Shirley Brooks.
 FIVE DAYS' ENTERTAINMENTS AT WENTWORTH.
 TRAGEDIES OF ÆSCHYLUS, by Rev. E. H. Plumptre.
 UNDER THE WILLOWS, by James R. Lowell.
 VERSES ON VARIOUS OCCASIONS, by Dr. Newman.

BEATRICE AND OTHER POEMS, by Hon. Roden Noel.
 THE CROWN OF A LIFE.—ERICK THORNBURN.
 ARTHUR'S SEAT.—PAUL WYNTER'S SACRIFICE.
 TALES FROM ALSACE.—BURIED ALONE.
 THE SEA-BOARD PARISH, by George Macdonald.
 BLINDFITS.—TRIALS OF AN HEIRESS.
 ROBIN GRAY.—THE MOONSTONE.—THE MARSTON.
 A THORN IN HIS SIDE.—BAREEZE LANGTON.
 THE OCCUPATIONS OF A RETIRED LIFE.
 UNDER LOCK AND KEY.—EQUAL TO EITHER FORTUNE.
 FIVE OLD FRIENDS AND A YOUNG PRINCE.
 THE GOLDEN CHAIN OF PRAISE, by T. H. Gill.
 TWILIGHT HOURS, by Sarah Williams.
 POEMS, by Menella Bute Smedley.
 THE ADVENTURES OF MRS. HAIRCATTLE.

MISCELLANEOUS.

LEAVES FROM HER MAJESTY'S JOURNAL.
 PRIMEVAL MAN, by the Duke of Argyll.
 DARWIN ON THE VARIATION OF ANIMALS.
 PRINCIPLES AT STAKE, Edited by G. H. Sumner.
 THE GLADSTONE GOVERNMENT, by A. Templear.
 SCRIPTURE PORTRAITS, by Dean Stanley.
 BINNEY'S SERMONS IN THE WEIGH-HOUSE CHAPEL.
 WESTCOTT'S HISTORY OF THE ENGLISH BIBLE.
 THE GOSPEL AND MODERN LIFE, by J. L. Davies.
 MOLECULAR SCIENCE, by Mrs. Somerville.
 ESSAYS AND ADDRESSES, by Dean Alford.
 THE RECTOR AND HIS FRIENDS.
 LOCKYER'S LESSONS IN ASTRONOMY.
 SEEKERS AFTER GOD, by F. W. Farrar.
 NOONTIDE IN SYDNEY, by Dr. Macduff.
 THE METAPHORS OF ST. PAUL, by J. S. Howson.
 VESUVIUS, by John Phillips.
 MISREAD PASSAGES OF SCRIPTURE, by J. B. Brown.
 CHRIST THE BREAD OF LIFE, by Dr. McLeod Campbell.
 THE HOUSE OF COMMONS, by Reginald Palgrave.
 LORD LYTTON'S MISCELLANEOUS PROSE WORKS.
 A POLITICAL SURVEY, by E. M. Grant-Duff.
 THE CAPTIVE MISSIONARY, by Rev. H. Storr.
 WORLD GOSSIP, by Rev. W. L. Blackley.
 ANCESTRAL STORIES AND LEGENDS, by J. Timbs.
 THE FEUDAL CASTLES OF FRANCE.
 LECTURES ON POETRY, by Sir F. H. Doyle.
 THE ORIGIN OF THE SEASONS, by S. Mossman.

OCCASIONAL SERMONS, by Rev. John Keble.
 HANNAY'S STUDIES ON THACKERAY.
 STUDIES IN THE GOSPELS, by Archbishop Trench.
 MILLER'S FACTS AND ARGUMENT FOR DARWIN.
 CHRIST AND CHRISTENDOM, by E. H. Plumptre.
 ESSAYS ON THE CHURCH AND THE WORLD.
 KINGSLEY'S DISCIPLINE, AND OTHER SERMONS.
 THE FOES OF FAITH, by Dr. Vaughan.
 ESSAYS ON CHURCH POLICY, Edited by Rev. W. L. Clay.
 THE CONSCIENCE, by Rev. F. D. Maurice.
 FAREWELL COUNSELS, by Rev. Dr. Goulburn.
 THE PRESENCE OF CHRIST, by Rev. Anthony Thorold.
 MUSICAL SKETCHES, by John Ella.
 NOTES AT HOME AND ABROAD, by Elihu Burritt.
 ARTISTS AND ARABS, by Henry Blackburn.
 ENGLISH SEAMEN, by Alphonse Esquiros.
 BRITISH SPORTS, Edited by Anthony Trollope.
 LITERARY JUDGMENTS, by W. R. Greg.
 ESSAYS ON REFORM, by Various Writers.
 VERSES ON VARIOUS OCCASIONS, by Dr. Newman.
 THE STORY OF THE CAPTIVES, by Dr. Black.
 QUESTIONS FOR A REFORMED PARLIAMENT.
 THE HUGUENOTS IN ENGLAND, by Samuel Smiles.
 CULTURE AND ANARCHY, by Matthew Arnold.
 HALL'S ADVENTURES OF A BRIC-A-BRAC HUNTER.
 MINOR MORALITIES OF LIFE, by Rev. E. White.
 HAWTHORNE'S AMERICAN NOTE-BOOKS.
 THE VICTORIOUS LIFE, by Rev. H. T. Edwards.

AFAR IN THE FOREST, by Mrs. Trill.
 PULPIT TABLE-TALK, by Dean Ramsay.
 SERMONS, by Rev. John Ker.
 ESSAYS ON A LIBERAL EDUCATION.
 BREEK'S INTRODUCTION TO THE OLD TESTAMENT.
 PRITCHARD'S HULKMAN LECTURES, 1867.
 FORCE AND NATURE, by Dr. F. C. Winslow.
 RAMPTON LECTURES, 1868, by Dr. Moberly.
 SYSTEMATIC TECHNICAL EDUCATION, by J. S. Russell.
 FRISWELL'S ESSAYS ON ENGLISH WRITERS.
 CHAUCER'S ENGLAND, by Matthew Browne.
 THE MINISTRY IN GALILEE, by Dr. Hanna.
 THE PUPILS OF ST. JOHN THE DIVINE.
 WORKS OF DR. JAMES HAMILTON. Vols. I. to III.
 FAITH AND SCIENCE, by Gilbert Sutton.
 BLUNT'S REFORMATION OF THE ENGLISH CHURCH.
 LORD HATHERLY'S CONTINUITY OF SCRIPTURE.
 THEOLOGY AND LIFE, by Rev. E. H. Plumptre.
 ENGLISH SPORTS, by the Earl of Wilton.
 RECOLLECTIONS OF OXFORD, by G. V. Cox.
 ADAM'S BURIED CITIES OF CAMPANIA.
 DU CHAILLÉ'S STORIES OF THE GORILLA COUNTRY.
 OTHER PEOPLE'S WINDOWS, by J. H. Friswell.
 REALITIES OF IRISH LIFE, by W. S. Trench.
 HOWITT'S NORTHERN HEIGHTS OF LONDON.
 THE ROYAL ENGINEER, by Sir Francis B. Head.
 DAWNING LIGHTS, by Frances Power Cobbe.
 THE PRINCIPLES OF CURRENCY, by Bonamy Price.

AND EVERY OTHER RECENT WORK OF GENERAL INTEREST.

FIRST-CLASS SUBSCRIPTION, ONE GUINEA PER ANNUM.

BOOK SOCIETIES SUPPLIED ON LIBERAL TERMS.

Prospectuses, postage free, on application.

MUDIE'S SELECT LIBRARY, NEW OXFORD STREET, LONDON.

CITY OFFICE—4 KING STREET, CHEAPSIDE.

CHAPMAN & HALL'S PUBLICATIONS.

NEW WORK BY THE AUTHOR OF THE "LIFE OF GOLDSMITH," "LIFE OF SIR JOHN ELIOT," &c.

On Monday, May 3, will be published,

WALTER SAVAGE LANDOR: a Biography. 1775—1864.

2 vols. post 8vo. with Portraits and Vignettes.

THOMAS CARLYLE'S WORKS. Library Edition, demy 8vo.

Volumes already published:

SARTOR RESARTUS. With a Portrait, 7s. 6d. | FRENCH REVOLUTION. Vols. I. and II., each 9s.
FRENCH REVOLUTION. Vol. III. (on April 15).

"CHARLES DICKENS EDITION" of MR. DICKENS'S WORKS. Royal 16mo. handsomely printed on toned paper, with Illustrations.

Vols. at 3s. 6d.

THE PICKWICK PAPERS.
MARTIN CHUZZLEWIT.
DOMBEY AND SON.
NICHOLAS NICKLEBY.

DAVID COPPERFIELD.
BLEAK HOUSE.
LITTLE DORRIT.
OUR MUTUAL FRIEND.

OLIVER TWIST.
OLD CURIOSITY SHOP.
BARNABY RUDGE.
CHRISTMAS BOOKS.
AMERICAN NOTES, and RE-PRINTED PIECES.

Vols. at 3s.

A TALE OF TWO CITIES.
SKETCHES BY BOZ.
GREAT EXPECTATIONS.
HARD TIMES, and PICTURES FROM ITALY.
THE UNCOMMERCIAL TRAVELLER.

The Complete Set of 18 vols. Roxburghe binding, £3 10s.; ditto, bevelled cloth, £2 18s.

LOUIS FIGUIER'S WORKS. New Edition.

THE WORLD BEFORE the DELUGE.

Sixth Thousand, revised and enlarged by H. W. BRISTOW, F.R.S., of the Geological Survey of England and Wales. Demy 8vo. with 233 Illustrations, cloth, 16s. [This day.]

THE OCEAN WORLD: being a Descriptive

History of the Sea and its Inhabitants. From the French of LOUIS FIGUIER. Fourth Thousand, demy 8vo. with 427 Illustrations, 16s. [This day.]

THE VEGETABLE WORLD. Fourth

Thousand, with 471 Illustrations, drawn chiefly from Nature, by M. FAQUET. Demy 8vo. cloth, 16s. [In the press.]

THE INSECT WORLD: a Popular Account

of the Orders of Insects. Fourth Thousand, demy 8vo. with 564 Woodcuts, and 12 Full-page Illustrations, 16s. [Next week.]

DYCE'S SHAKESPEARE.

THE REV. ALEXANDER DYCE'S EDITION of the WORKS

of SHAKESPEARE. Complete in 9 vols. including Glossary, £4 4s. The Glossary is sold separately, 12s.

NEW TRACKS in NORTH AMERICA: being a Narrative of Explorations, Travels, and Adventures in the South-Western Territories of the United States. Containing an Account of the Aztec Inhabitants, and the Results of the Recent Survey for a Southern Railway to the Pacific Ocean. By Dr. W. A. BELL, F.R.G.S. [In the press.]

FOREST LIFE in ACADIE; and Sketches of Sport and Natural History in the Lower Provinces of the Canadian Dominion. By Captain C. HARDY, R.A. Demy 8vo. with Illustrations. [Nearly ready.]

CHEFS-D'ŒUVRE of the INDUSTRIAL ARTS. Carefully edited by W. CHAPMAN, F.S.A. Demy 8vo. beautifully illustrated with 200 Engravings, price 16s.

OUR LIFE in JAPAN. By R. MOUNTENEY JEPHSON and E. FENWELL ESKINER, 9th Regiment. Demy 8vo. with numerous Illustrations from Photographs by Lord Walter Kerr, &c. 16s.

FLOOD, FIELD, and FOREST. By GEORGE ROOPER. Post 8vo. with Illustrations, 2s.

UNDERGROUND LIFE; or, Miners and Mining. Adapted to the Present State of British Mining, and edited by H. W. BRISTOW, F.R.S. Imperial 8vo. with 170 Woodcuts, 16 richly coloured Plates, and 14 coloured Maps. Roxburghe binding, 42s.

ORVAL; or, the Fool of Time. By the Hon. ROBERT LYTTON. Fcp. 8vo. 9s.

THE RUINED CITIES of ZULU LAND. By Colonel WALKLEY. 2 vols. post 8vo. Illustrated, 12s.

UNDER EGYPTIAN PALMS. By HOWARD HOPELY. Crown 8vo. Illustrated, 6s.

FEUDAL CASTLES of FRANCE (Western Provinces). By the Author of "Flemish Interiors." Demy 8vo. Illustrated, 14s.

THE GUN, ROD, and SADDLE. By UNIQUE. Crown 8vo. price 7s. 6d.

GHEEL; or, the City of the Simple. By the Author of "Flemish Interiors." Crown 8vo. 6s.

FROM the LEVANT, the BLACK SEA, and the DANUBE. By R. ARTHUR ARNOLD. 2 vols. crown 8vo. 20s.

FIVE YEARS WITHIN the GOLDEN GATE (Francisco). By ISABELLE ELSON. Post 8vo. 9s.

A SUMMER in ICELAND. By Dr. PALJKULL, Professor in Geology at the University of Upsala. Demy 8vo. with Illustrations, 11s.

PRIVATE LIFE of the OLD NORTHMEN. By R. KEYSER, Professor in History at the Royal University, Christiania. Crown 8vo. 4s. 6d.

THE FORTNIGHTLY REVIEW. Edited by JOHN MORLEY.

CONTENTS OF THE APRIL NUMBER:

ENDOWMENTS. By JOHN STUART MILL.
ON THE EDGE OF THE WILDERNESS. By WILLIAM MORRIS.
RUSSIAN POPULAR LEGENDS. By W. R. S. RALSTON.
MR. HUXLEY ON M. COMTE. By RICHARD CONGREVE.
FERDINAND LASSALLE, THE GERMAN SOCIAL-DEMOCRAT. By J. M. LEWIS.
SIR G. C. LEWIS and LONGEVITY. By LORENZ A. TOLLMACHE.
THE WOMAN OF BUSINESS. By MARIAN SAVAGE.
NOTE ON DR. BASTIAN'S PAPER "ON THE PHYSIOLOGY OF THINKING." By Professor BAIN.
CRITICAL NOTICES.

* * The Sixth Edition of the FEBRUARY Number of THE FORTNIGHTLY REVIEW is now ready.

NEW NOVEL BY THE AUTHOR OF "CHARLIE VILLARS."

HARRY EGERTON; or, the Younger Son of the Day. By G. L. TOTTENHAM. 3 vols. post 8vo.

"So much we have felt bound to say, and have said with great pleasure, of the merits which this book possesses, and which its predecessor did not possess."—*Full Mail Gazette*, April 6.

NEW NOVEL.

HESTER'S HISTORY. Reprinted from "All the Year Round." 2 vols. crown 8vo.

THE FIGHT of FAITH. By Mrs. S. C. HALL. 2 vols. crown 8vo.

THE STORY of ALEC DRUMMOND, of the 17th Lancers. By FREDERICK MARTIN. 3 vols. crown 8vo.

LEONORA CASALONI. By T. A. TROLLOPE. 2 vols. crown 8vo.

ON the BRINK. By Sir FRANCIS VINCENT. 3 vols. crown 8vo.

A THORN in HIS SIDE. By ARNOLD HEATH. 3 vols. crown 8vo.

LAURA'S PRIDE. By the Author of "Mary Constant." 3 vols. crown 8vo.

MEA CULPA. By A. PERRIER. 2 vols. crown 8vo.

WHYTE MELVILLE'S NOVELS.

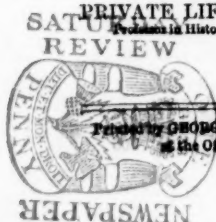
"BONES and I"; or, the Skeleton at Home. Crown 8vo. price 9s.

THE WHITE ROSE. New and Cheap Edition, crown 8vo. price 1s.

CERISE. New and Cheap Edition, crown 8vo. 5s.

THE BROOKES of BRIDLEMERE. New Edition, crown 8vo. price 1s.

CHAPMAN & HALL, 193 PICCADILLY.



Printed by GEORGE ANDREW SPOTTISWOODE, at No. 5 New-street Square, in the Parish of St. Bride, in the City of London; and Published by DAVID JONES, at the Office, No. 38 Southampton Street, Strand, in the Parish of St. Paul, Covent Garden, in the County of Middlesex.—Saturday, April 10, 1869.